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A Study of India

Based on two books Moving Millions, written by eight missionary specialists and The Church Takes Root in India, By BASIL MATHEWS.

Christ for India

By ROBERT E SPEER

THE problem of the uniqueness of Christ may perhaps have only an academic interest for those who were born in a society where the people enjoy their elementary birthrights of the equality of man. But to us Indians, it is one like the new discovery of a great treasure of truth that has been hidden away in the earth for long centuries."

These are the opening sentences of an article on "The Uniqueness of Christ" by Bhagat Ram in *The Indian Witness* of January 20, 1938. He says: "In Christ this writer, who has been long walking in darkness, has seen a great light." He then proceeds to set forth thirteen aspects of Christ's uniqueness.

1. "His life and teachings are unique in that they are of a different order from the world's debatable theories and ideals . . . . In a complex world He gave us simple, basic truths upon which life is founded.

2. "The central place He occupies in the history of mankind . . . Christ is the central figure of the universe. Christmas, the day of His advent in this world, has come to be recognized as the universal day of exchanging joyful greetings of good will and peace.

3. "The unique purpose with which He came into the world . . . Christ brought a new dynamic of love . . . My Hindu brethren tell us that Lord Krishna came 'for the destruction of the wicked and the preservation of the good.' But Jesus Christ came to turn the wicked into good; to give them both the desire and the power to conquer sin.

4. "He set forth His unique mission to the world as follows: 'The Spirit of the Lord is upon me because He has anointed me to preach the gospel to the poor; He has sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised.' He gave the invitation, 'Come unto me all ye that labor and are heavy laden and I will give you rest' . . .

His Sermon on the Mount is a unique enunciation of eternal ethics.

5. "He is unique in His claims to divine authority and power. (See John 8:51; 14:6; 11:25; Matt. 24:35.)

6. "He is unique in His claims to be one with God. (John 10:30; 14:9; 15:23; 5:21; Matt. 10:37; John 5:25.)

7. "He is unique in healing the wounds of the bruised. (Matt. 11:28; John 6:35; 2 Cor. 5:17.)

8. "He was unique in changing the world for womanhood . . . He regarded women equally with men, as capable of full intellectual and spiritual apprehension, as responsible for the exercise of the highest intellectual and spiritual faculties. . . . This message of His brought a liberty that made available to her such service in the home and society as has accomplished great things for the world.

9. "He is unique in finding the great spiritual value in child life. (Matt. 8:3.)

10. "He was unique in bringing a new conception of fitness for leadership. (Mark 10:43.)

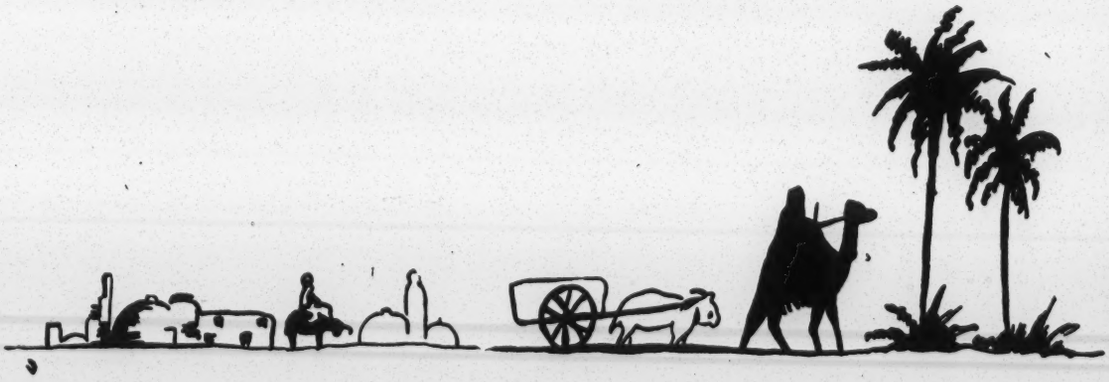
11. "He is unique in that He rose again from the tomb and is ever alive.

12. "His unique character.

13. "Christ is unique in His influence on the world today."

And the writer concludes: "Now, of the evidence from His disciples, His life, His teaching, His regenerating power in individuals, and even from the evidence of the avowed enemies of His mission, any rational being with a brain to think and a heart to throb in his heart of hearts must conclude that Jesus Christ is God as the one Man. Very hard indeed must be the person who is not attracted and captivated by the story of His life and death."

This is a voice from within the Christian community in India. The same voice speaks from within the Hindu community. *The Statesman* of India recently published a two-column article entitled "Jesus Christ, the Saviour," written by Swami Apurvananda of the Rama Krishna Mission, a Hindu ascetic monk, in which he declared of Jesus, "He is the golden link to bridge the hiatus between this mortal world and the Kingdom of Heaven . . . We worship Jesus of Nazareth as God incarnated on earth to save humanity . . . There is nothing in history so sublime, so majestic. He stands there above all as the King of mankind, the Son of God, the Lord Himself, beckoning all, with bleeding hand, towards Heaven."



Indian literature is full today of testimonies to Jesus. One more may be quoted. It is from a little book, "India's Response to Christ," by P. K. Sen, a Hindu of Calcutta, who writes: "I believe in my heart of hearts that India cannot escape Christ. No one can escape Christ. So has it been with me. The hostility to Christ that made itself manifest in the first clash of East and West has disappeared. Years have passed and Christ has slowly and silently entered the hearts of the thinking section of the people. Slowly and surely He will enter the hearts of all. For Christ is such an one as cannot but be accepted . . . One sees Him and simply cannot escape Him."

Every such sign is welcome, but Christ's day is still not come. There is still no answer in these signs to Narayan Tibah's question:

"When shall these longings be sufficed
That stir my spirit night and day?
When shall I see my country lay
Her homage at the feet of Christ?

"Yea, now behold that blissful day
When all her prophets' mystic lore
And all her ancient wisdom's store
Shall own His consummating sway."

—*Missionary Review of the World.*

CHRIST FOR THE GIRLS OF INDIA

Our cover page shows a procession if the lovely girls in the High School and in the primary school of Pathankot, India.

No women in the world need Christ more than the women of India. With all the great religions of that land none gives to women the privileges accorded to men. A new day has come. Among the many changes a new attitude toward women and girls. One of the greatest forces contributing to the educational and social revolution is the Christian school.

This school at Pathankot is sending forth a stream of new life into the Punjab—girls with new ideas, with higher ideals, with practical knowledge and many with new spiritual life.

This the only High School for girls in our mission but in addition we have boarding schools at Sialkot, Sargodha, Sangla Hill and Pasrur, and fifty day schools for girls in smaller towns and villages. No greater missionary service is being given than that of teaching and training future mothers for India.

India for Christ

By THE REVEREND HARRIS J. STEWART, D.D., Professor in the Theological Seminary, Gujranwala, India

Training Indian Workers for Christ's Service

THE need of training a Christian ministry was felt very early in the history of our India Mission, and to this end a Theological Seminary was established in 1877. This was first located in Sialkot, but without a separate plant of its own, until, after various vicissitudes, it finally found its present home with suitable buildings, in Gujranwala in 1913. It was from the beginning under control of the highest court of the Indian church, first the Presbytery of Sialkot, and since 1893, the Synod of the Punjab. During most of its history at least two missionaries have been assigned to work in it, and in addition, since 1905, at least one Indian Professor. (An Indian Professor was on the staff before that date for brief periods, as well.) During the last 16 years there have been four Professors, of whom, since 1929, two have been Indians.

The Seminary plant in Gujranwala consists of the main building (whose four rooms are used for classes, library and chapel exercises), quarters for 30 married students, and three bungalows for professors. Some increase and improvement in the equipment are needed to provide adequately for a chapel and library and a fourth professor's residence. The number of students enrolled has been as high as 33, but of late has not often exceeded 20. Most of these are under care of our own presbyteries, but a few from other missions or churches are also received.

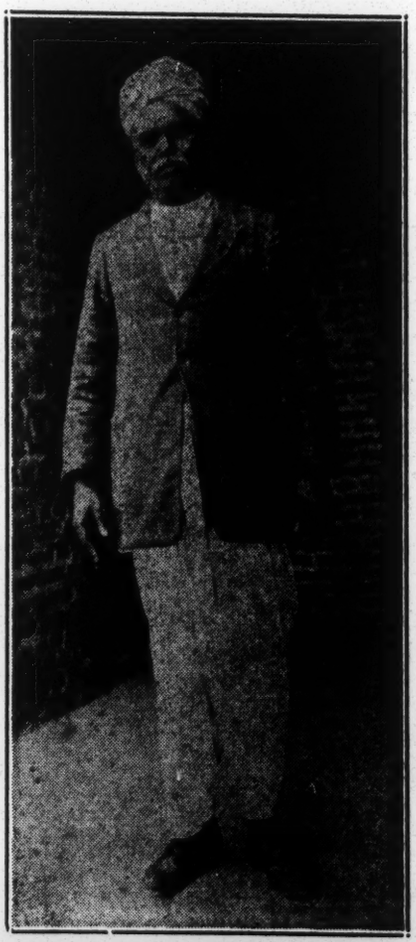
It was the growth and expansion of the "mass movement" of low

The Theological Seminary of the United Presbyterian Church in India.

caste people into the Christian church which began 65 years ago, that accentuated the need of such an institution as the Theological Seminary. The new and rapidly growing church must be organized under its own ministry and leadership. Its people must be instructed and shepherded. The church, cleansed and consecrated for Christ's service, must become the chief instrument — as compared with the Foreign Mission—for the evangelization of the non-Christian population. Hence God gave "gifts" to the church in India—young men for his service as "evangelists, pastors and teachers"—and provision must be made for their training. Other schools had a part in the preliminary instruction, especially the Christian Training Institute, (a boys' boardng school,) at Sialkot, which was founded with an especial view to being preparatory to the Theological Seminary.

The number of ordained Indian ministers on the roll of our church had gradually increased to 12 by 1892, when the total number of Christians was a few thousands. As the church grew in numbers, the number of ministers also grew. By 1910 there were 34; in another 15 years (that is by 1925), the number of ordained men had doubled, becoming 68; since then (that is in the last 13 years) it has almost doubled again, being 130 at the time of the most recent statistics. Meanwhile the church membership increased to 45,000 and the total Christian community to 100,000—though we should note that these figures have been almost stationary since 1930.

In earlier days ministers and evangelists were employed on salary paid by the Mission, but the principle of "self-support," born in a revival which touched the Seminary 40 years ago, is now definitely accepted by Mission and Indian Church alike. When first advocated, it was opposed by pastors receiving Mission support, and it required real grace and was a result of the Spirit's reviving power, when two young men in the Seminary, and a young pastor already at work, announced their renunciation of the comparative comfort and security of Mission pay, and, trusting God, threw themselves upon the good will of extremely poor parishoners



The Reverend B. Samuel. A pastor of the church in India.

for their material support. God blessed them in this decision and made them outstanding spiritual leaders in the Church.

Since then the ardor of revival fires has cooled and we look for its rekindling. Those who come to the seminary for training, in most cases accept "self-support" as a matter of course. The temptation, now, is for men of better ability—for whom doors of more renunerative activity are open—to turn aside from the call to the ministry. But God uses any, even though poorly equipped when they are sincerely devoted to Him, and such men often make the best village pastors. We feel the need, however, for raising the standard of the ministry in our Synod. We are glad that there seems in recent years an upward tendency, and last year's enrollment in the Seminary included five college men, of whom three were graduates.

Most students come to the Seminary married, though the tendency to postpone matrimony until the course is finished has been growing. Provision, therefore, has to be made for the accommodation of many families including children, so that an enrollment of 20 students (fairly normal at present) may mean a total population of as many as 75, to be cared for in the Seminary. A separate course of Bible study is provided for the wives, usually less well educated than their husbands, and, alas, some quite illiterate, even in this age of enlightenment! Students are given instruction in the Bible, Theology, Church History and other subjects, especially the practical duties of a preacher and pastor. The better qualified are taught the original languages of Scripture. A very inspiring and helpful part of the course is an annual ten days' camp in a pastoral field, when all students and professors study at first hand the problems of a village pastor by actual participation in a campaign of Bible teaching, followed by a large central gathering on the Sabbath for worship and the Lord's Supper. Hundreds of certificates for learning the brief course are distributed in these gatherings to illiterate men, women and children. After engaging in these campaigns, one cannot but feel the immensity of the task laid upon a Punjabi village pastor in a congregation of poor and illiterate serfs, and must admire the heroism of an educated man and his family, who identify themselves, (as they must), with the poverty of their people in laboring to minister to them the word of life, and, in doing so, shining as lamps, and lighting other lamps, to shine, "in the midst of a crooked and perverse generation."

Let it be our earnest prayer that God Himself may thrust forth laborers into the needy fields in India,—among the poor and ignorant, and also among those better off, and even among the educated people of the higher castes. May He especially send His Spirit in reviving power into the Seminary that the instruction given may be effectve in training workmen that need not to be ashamed!

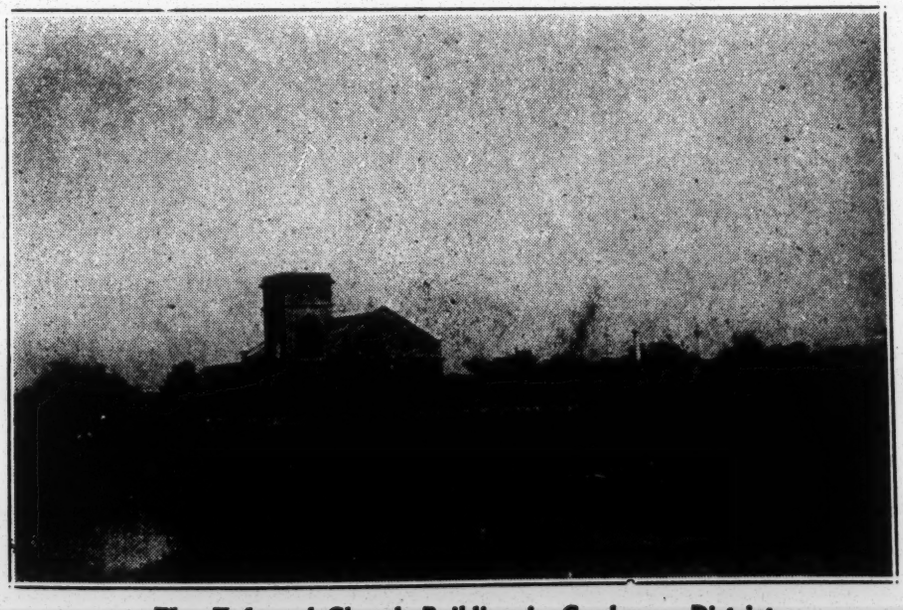
The Church of India

"The Beloved Community"

THE building up of the church is the goal in every mission field. Everything that preceded the organization of the church leads up to this goal. Every type of work contributes to this end. The evangelist travels from village to village sowing the seed, not merely to win individuals but to bring them into the fellowship of believers. Schools are established, not only to lift boys and girls to a higher level of life but to open up to them the great Book of all the ages and through them to develop a Bible-reading church, and to train leaders for the church. Hospitals are established, not only because it is a Christ-like service to render to people in desperate need, but to demonstrate the love of Christ and to point suffering people to the Great Physician. Child Welfare clinics are established not only to help mothers care for their precious little ones, but to make them understand the love of Him who took little children in His arms and blessed them.

Missionaries have carried better seeds, better cows, better chickens to many lands; they have demonstrated better methods of farming, have taught industries to youth, have helped clean up villages,—all proving that the Christian religion is profitable for the life that now is. Their supreme message was and is that we have "a Saviour to give to the nations." And people depressed, and repressed and oppressed hearing of this love have found peace and joy in believing on Him as their Saviour too. Those who have accepted Him have been gathered into the Church and have become a part of the "body of Christ."

As time has passed the church has been organized in every mission field. National ministers have been educated and trained. The church



The Zafarwal Church Building in Gurdaspur District.

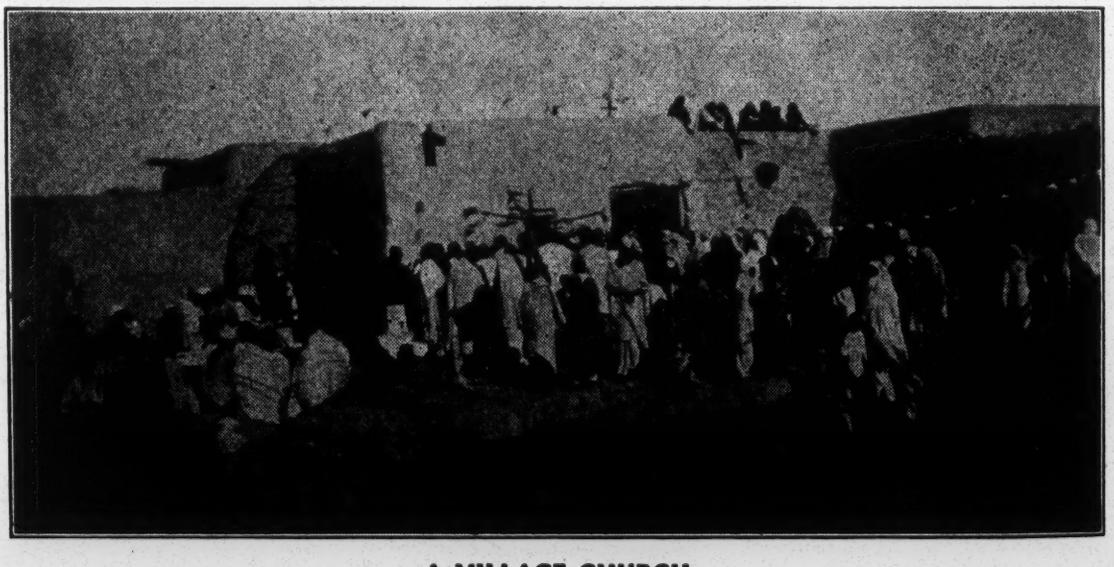
is now self-governing and in our own field is self-supporting, that is each congregation pays the salary of its own pastor.

The church buildings vary from the little mud building put up entirely by the village congregation itself, to the city church built of brick or stone where pews are used and a formal service such as is conducted in an American church is in use.

The village service is different. It may be within the church, where all sit on the floor, or it may be out in the open sunshine on a cold day, where the people sit on matting on the ground. The offerings now will be largely in coin but a number will bring of their household fare — eggs, wheat, meal, and a cloth is provided where these offerings may be laid.

Who has not heard of "camping" in India? This is not a picnic in any sense of the word, though those who engage in it love it above all other forms of service. The camping season is in the winter. The air is clear and cool and dry. There is great freedom in preaching the word. There is always an audience and wide opportunities to give the message of Christ to people who have never before heard of Him. In the olden days when camels and oxcarts were the means of moving from place to place the difficulties were numerous but with the automobile and the trailer these have been reduced. However for the housewife who must think of every detail of the cooking even to the salt and the pepper, and of every cooking vessel, and utensil absolutely necessary, and of the moving every few days, camping is not the "simple life" it is often pictured to be.

The church in India is a witnessing church. A type of organized witnessing has led many people out into a courageous service. Members pledge themselves to go out among their neighbors and sell small portions of the Bible and give their own witness to the power of Christ. Some seek alibis—as one



A VILLAGE CHURCH

This simple building was erected by the people themselves. The picture was taken on the day of the dedication.

might expect,—some refuse, some fail, but a goodly proportion do go out in this special way.

The church of India is a "lyrical church." Until one has heard a congregation sing he cannot quite understand the great joy the Christian people have in singing Gospel songs. They go in singing parties from one village to another in a glad and joyous procession.

A VILLAGE MEETING

How the problems of church pews, carpets, interior decorating, etc., etc., must be eliminated as a group of Christians worship in a sheltered place out under the blue dome of heaven.

The church of India will be different from ours here in America in some respects. It will develop along lines unfamiliar to us perhaps. There will be some who will want to be Sadhus, such as Sadhu Sunder Singh and others, who have believed that a wandering Christian preacher has an opportunity to touch people that no settled pastor has.

There will be some who will want to serve in an ashram, such as is common to the Hindu faith, only of the Bible and of the deepening of the spiritual life.

There are some who find their highests exaltation and their deepest spiritual experiences in great gatherings such as the Sialkot convention and many other similar conventions held over India.

But the church built up on the Pauline principle, with a pastor and elders ordained for service, in a community, will be the great stable center of all other forms of service.

The church of India is a growing church. Our own little field with its 45,000 members is but one of many groups making up the beloved community in India and increasing year by year.

The evangelization of India rests upon this church which must become a united church.

"Crowns and thrones may perish,
kingdoms rise and wane,
But the church of Jesus, constant
will remain.

CAMPING SCENE

The winter season finds many of the missionaries "in camp," which means that they itinerate for weeks going from one center to another, taking with them equipment and provisions necessary for their daily needs. Miss Roma Beatty is in the foreground.

The Joy of Witnessing

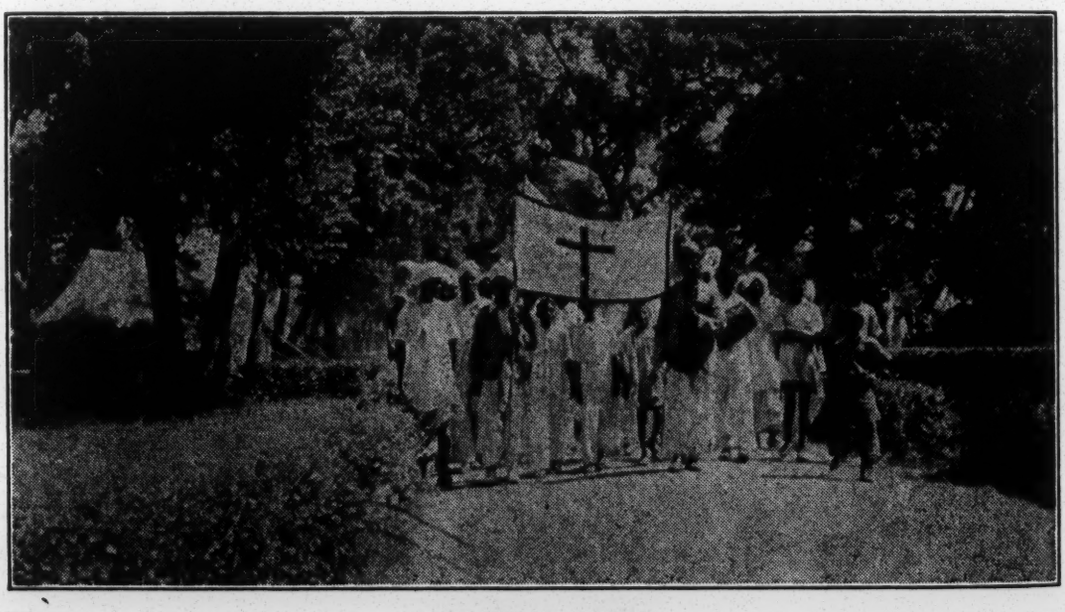
By LAURA CLELAND McARTHUR

SOMETHING we have noticed the last few months, something that is rather new for our people is an increased interest in witnessing. Gatherings at Christmas time are becoming more a part of the church's life, and this is used as an opportunity to witness before the non-Christians at least before those who are sure to come together at such a time to see and hear.

It is not easy for our Christians to speak before their proud Hindu and Moslem neighbors, so we were especially pleased at what the women and girls did in m ore than one village this winter.

At one village beside which our tents were pitched the duty and privilege of witnessing to their Savior was presented to the Christian women and girls. Impressed with the thought that they should do something, they agreed upon a day when they would go out. On the appointed day they appeared with clean clothes and bright faces. They took our Bible women with them and went first through the streets of their own village, singing and giving testimony, then walked to another village about two miles away.

Just before sunset they returned, coming singing through the fields, tired but with happy faces, for they had the joy that comes from witnessing for their Lord.



A SINGING PARTY

One method of witnessing is to go from village to village singing Gospel songs.

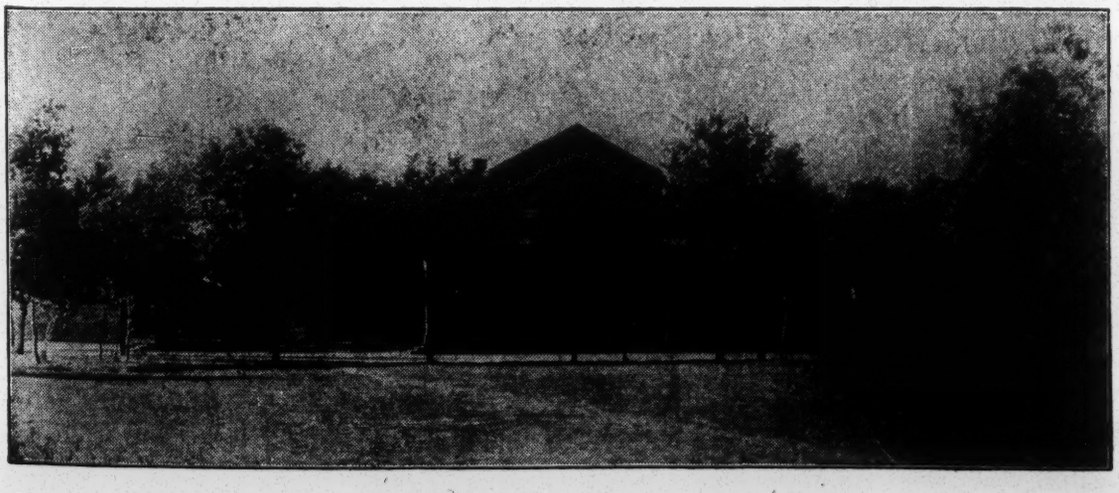
The Youth of India

By A TEACHER IN INDIA

ASSUMPTIONS are dangerous. Roger Babson was against them. So was W. P. Fraser. The writer years ago heard Mr. Fraser discussing the foundations of business success. It seemed that initiative and energy and honesty all counted but the cause for the great majority of business failures was the lack of facts. Business men assumed too much, they took chances, and they failed. Mr. Fraser's opinion weighed heavily with one listener at least and he has always tried to remember that bit of business and life philosophy.

Complexes

But when the writer got to India as a missionary he found that in one matter at least he had to make an assumption. It was a large one, too. It had to become the foundation of educational work with our Christian boys in a large junior and senior High School in the Punjab. The assumption was this: that our Christian boys from the depressed classes of the Punjab had just as good stuff in them, potentially, as any Mohammedan and Hindu upper class boys, that walked the earth. There seemed to be no facts to back up such an assumption. The upper-class Mohammedans and Hindus themselves laughed at such an idea. They said, "They are really outcastes; now Christians to be sure. But what great difference does that make? In war, in business, in athletics, in society, in the daily give and take of the ordinary life they can't hope to stand as our equals. They were not born for that." They almost sounded reasonable. And then the British, the rulers of India, concurred with the higher caste Indians. They said, "We don't want them in the Army. They would run in an emergency or tight place. And we cannot have them in high government positions; they lack initiative and self-confidence. They really are not up to it." And they almost seemed reasonable. And in many ways the boys themselves seemed to give proof by their very actions that they had sprung



Christian Training Institute. This school is just what its name indicates. Boys from villages are brought to ths center for education.

from an inferior race. This was especially true of the new boys who enter school at the age of twelve or thirteen years. They of course were coming fresh from their villages of small mud buildings into our large dormitories, facing strange teachers and stranger missionaries and all this tended to depress them. But back in their villages they had been suppressed from infancy, bullied by boys of the higher castes against whom they could not hope to retaliate, roundly abused by adults who constantly reminded them of their background and lineage, and forced to do work that everyone else in the village scorned to do. No wonder they lacked the cock-sureness and self-assertiveness of the average adolescent youngster in his first trip to the big city and the new life in a mission school hostel. But in too many cases this feeling of repression and weakness remained. And many believed it to be an hereditary stigma that could never be eradicated by education or training. Depressed class people would just always be depressed, so they said. But how to convince the boys that they were just as good as the best rajah in the land, that they could stand up to the best Muslim or Hindu or Britisher or American missionary that walked? After much thought and advice we decided to go in for school athletics in a more emphatic way. If the boys found themselves to be the equal of the Hindus and Mohammedans in basketball, volleyball, soccer football and other games, they probably would make their own assumptions that they were as good in anything, which was what we were striving for. So we started in.

A New Venture

The interscholastic volley ball season was near and the bigger boys of the school were called together and asked if they would like to go out for a school team and enter the local county high school tournament. It would mean several trips, and new experiences and the boys were naturally keen for it. So practice started, in passing, boosting, smashing, serving, and the boys improved fast. But somehow the boys did not seem to have an idea that they were going to win the championship. They would have a good time and perhaps do well but they did not have much hope against these other more experienced Muslim and Hindu school teams. The other fellows always won, somehow. The missionary coach one day got to see some of their future opponents in action and he decided that if the Christian boys lost they would have to be pretty poor. The other teams lacked team work and good coaching. They should be beaten, but still our boys were unconvinced.

Wherein Do Christians Differ?

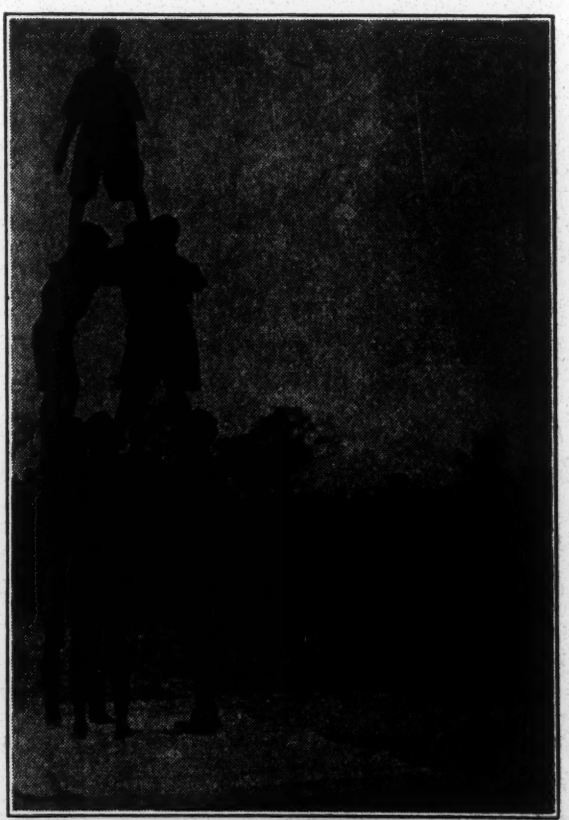
So the writer tried a new slant. He had the two upper classes of Christian boys in Bible class one day and he tried a new line. It ran something like this: "Boys, wherein in our beliefs do we differ from the Hindus and Muslims? Is there any difference?" Somebody spoke up and said, "Oh, yes, Sahib, there's a difference. We believe in God." "But so do they, both communities." "But we believe in Christ." "Yes, but they also have their great leaders. The Muslims have Mohammed and the Hindus

have Ram and Krishna and others. And we have the Bible and they have their holy books. And we pray and they pray. Now there is much that is similar. What I want to know is the ideas in which we differ from them." The boys were interested. They said they wanted a week in which to dig out the differences between Christians and Non-Christians and we gave it to them, but kept up the regular volleyball practice.

Teaching the Sahib

After a week the boys came back all ready to educate the Sahib. And they did. They had learned much. First of all Christ taught us that God was our Father. And that we were all brothers, of every caste and clime. That God was love and that Christian love would finally conquer the world. And that Christ died for our sins and by the power of the resurrected Christ we too, can live his life. The boys had them all and it was a fine recitation. But the recitation was not over with yet. We wanted to know what difference that all made. These were undoubtedly clear distinctions but did that make anybody a better man? They thought about that and at last one spoke up, "Yes, it made Peter a better man. He lied and ran before he became a real Christian and afterwards he told them plenty when he was hauled before the magistrates." And then it made Paul a better and different man. And it changed Martin Luther and John Huss and Sadhu Sundar Singh and many others. They had what it takes after they became Christians. "Fine. Now were they better than Hindus and Mohammedans?" "Certainly." The boys were convinced of that. "Well, we are also Christians. We have the same beliefs and the same power that Paul and John Huss had. Are we better than these same Hindus and Mohammedans?" The boys thought a bit, perhaps uneasily, and then said they undoubtedly were. "All right, in this coming volleyball tournament are we going to lick them? We are going to know more and better volleyball. Are we going to win the championship? If we had Peter and Stephen and Savanrola on our team we surely would. They did not back down before any man of another religion. They were Christians and they would have won this championship. Are we going to? Think it over." The boys left the class, still thinking.

(To be continued)



Picture by Willard Price.
Building a pyramid—Making strong men of Christian boys at the Christian Training Institute.

Campaigning on Two Frontiers in India

By THE REVEREND J. B. CUMMINGS, On furlough, Princeton, N. J.

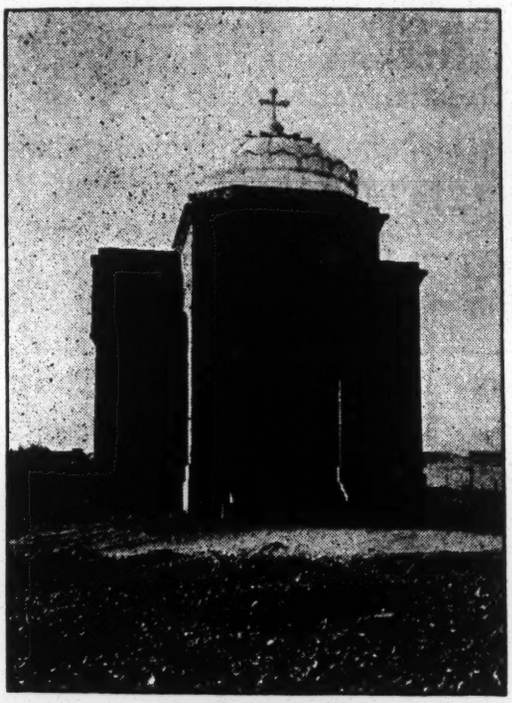
A RUDDY cheeked Senior in Gordon College, Rawalpindi was telling me about his native land, Afghanistan and the talk drifted to control of crime and methods of punishment. The system there, he said, was to hold the petty chieftain responsible for the territory where he was acknowledged and if any crime were committed there the government required him either to produce the criminal or to be punished himself; the result, he said, was that Afghanistan was the safest country in the world. If a crime were committed and the guilty murderer taken and condemned, he would be blindfolded and the nearest relative to the murdered would be given a knife and allowed to kneel on the condemned man who was now laid prostrate on the ground. Relatives of the murderer would offer large sums of money to the avenger, who might accept and set the prisoner free. Usually, however, he would refuse the ransom money and proceed to cut the murderer's throat. This, said our College Senior, was a very satisfactory method of justice!

Rev. J. B. Cummings has been campaigning on these two frontiers of which he writes. He has been located in Rawalpindi in the northwest part of our mission field and is a neighbor of the fierce people who live further north. He is Professor in Gordon College where he helps to stem the tide of Anti-Christian Culture and Ignorance.

It is not of Afghanistan that I wish to tell you now, though; but of Kohat City in the North Western Frontier Province of India. This whole territory is bordered on the north by Tribal Territory, a sort of No Man's Land that is neither controlled by the British nor by Afghanistan. Its dominant culture however is the same as that of Afghanistan—Mohammedan and full of feuds. A missionary with many years of experience among them told me of one family in Kohat where a daughter had eloped with an eligible young man, a great disgrace for a family in India where all marriages are arranged by parents alone. This couple married and after some years the girl's family appeared to affect a reconciliation, lured the young man to their home where they tortured him horribly, killed him and then cut his body up into small pieces and hid them in a number of Socony oil cans. Another brother, whose sister had led a loose life and escaped into British India, waited till he had a good chance, kidnapped his sister, carried her across the border and there lost no time in cutting her throat, thus removing the stain from his family honour. Such is the type of ideals that this proud, fierce, and bigoted people of Kohat have.

If one visits Kohat by train or motor from the Punjab, he first enters the Cantonment or military station and notices that it is surrounded on all sides by barbed wire and that the barbed wire is especially

thick where the gates of the city open into the Cantonment. Right near one of these gates, seated on the top of a hillock, is our Kohat U. P. Church. As soon as we enter the city we are in the middle of narrow streets, every woman covered from head to foot with a burqa or Mohammedan woman's covering veil, little shops with Mohammedans sitting in them, and all houses carefully screened from public view. I



KOHAT CHURCH
Built in Mohammedan stronghold by a small group of Christians, who had gone from our mission in North India.

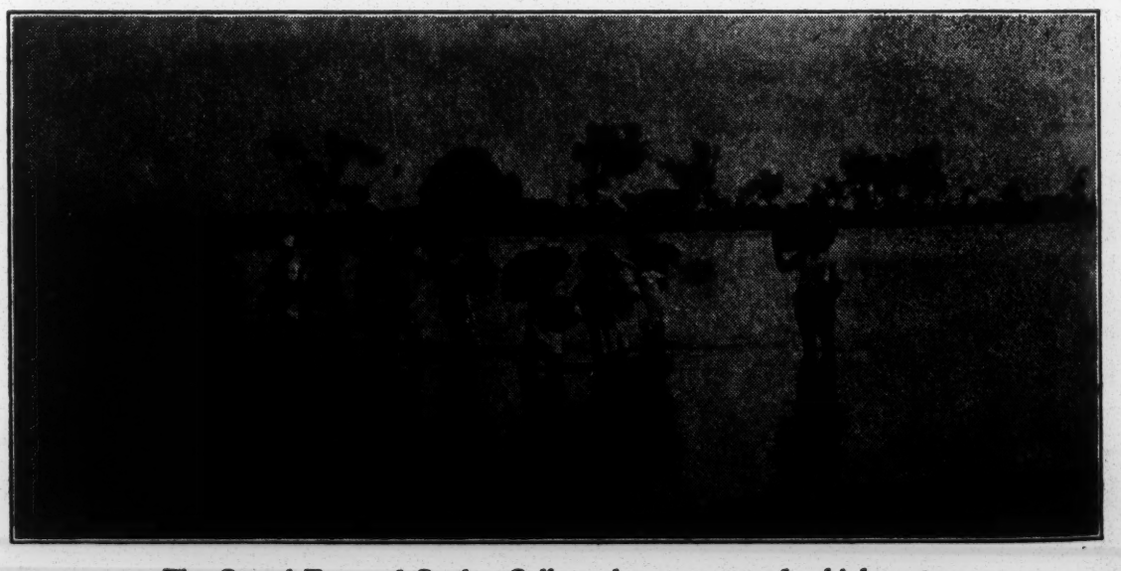
was warned not to look over a certain wall when visiting in the house of the Kohat pastor lest there might be a woman there and my stray glance, falling upon her, give mortal offense. Further on in the city is the main bazaar where, formerly, most of the shops were owned by Hindus but now only the gold and silver shops and some of the larger cloth and hardware shops. In 1924 the Kohat Mohammedans took offence at some book which a Hindu had written against Mohammed and attacked the Hindu section of the city, burnt most of it and killed scores of Hindus—at the same time looting and burning their shops which were in a different part of the city. Since then there has been a much smaller number of Hindus. One of my old students, now a lawyer in Kohat and a Hindu, invited me to his home for dinner. He showed me the little, narrow door studded with iron and heavily built which led into a small, dark anteroom from which other small and strongly built doors led to different parts of the house. They also had a well about three feet in diameter inside the house for use in time of siege. His house had survived the siege in that terrible 1924 riot.

Right in the heart of this city live most of the people of our Kohat congregation. The pastor, Rev. Khurshid Alam, and his wife with their four children have come up from the Punjab and live where a fanatical outburst might snuff them out at any time. One of the elders is the father of the lady doctor who works in the Municipal Hospital and the other is a cloth peddler. Most of the congregation consists of sweepers, waiters or cooks. "Not many wise after the flesh, not many mighty, not many noble," but God has placed that part of His Church in one of the most strategic places in the whole of the Frontier Province. Situated at the end of the Kurram Valley, it sends travellers up the valley to a very large fort at Thal and on to Parachinar, which

is the nearest town of any importance in British India, to Kabul, the capital of Afghanistan. Dr. W. T. Anderson used to go there for an annual visit for years and persuaded a young Christian, Masih Das, to give his full time to teaching the sweepers in Kohat of the Christian faith. The result was the formation of a congregation under the control of Rawalpindi Presbytery, which has been self-supporting for ten years. Miss Davidson, an independent Scottish missionary, has been there most of this time and has been of the greatest help both by her advice and encouragement and by serving as treasurer and giving free a parsonage. Now she is either planning to go or has gone and the congregation needs money for a parsonage very badly.

The second frontier may be regarded by some as only metophorically entitled to that name but, as a matter of fact, it is a very real frontier—where the enemy whose name is Anti-Christian Culture and Ignorance is opposing the Kingdom of Christ in Northern India. One point on that battle line is Gordon College. Far less than 1 per cent of the people in Rawalpindi Division are Christians of any sort. Moreover, even among the Christians not less than eighty-five out of every hundred parents are unable to read and write. Hence if their sons are unable to attend a mission school, as is increasingly true, due to the closing of so many mission schools, they come to Gordon College with a staggering ignorance of what the Christian faith really is.

Gordon College is joining the battle against this double enemy. With Bible classes four days in the week and Chapel services once a week and special Evangelistic services at least once in the year, as well as by personal contacts with Christian students and professors we are trying to capture some of the outposts of Anti-Christian culture. Against Ignorance within the ranks of Christians we are trying to launch



The Gospel Team of Gordon College does not stop for high water.

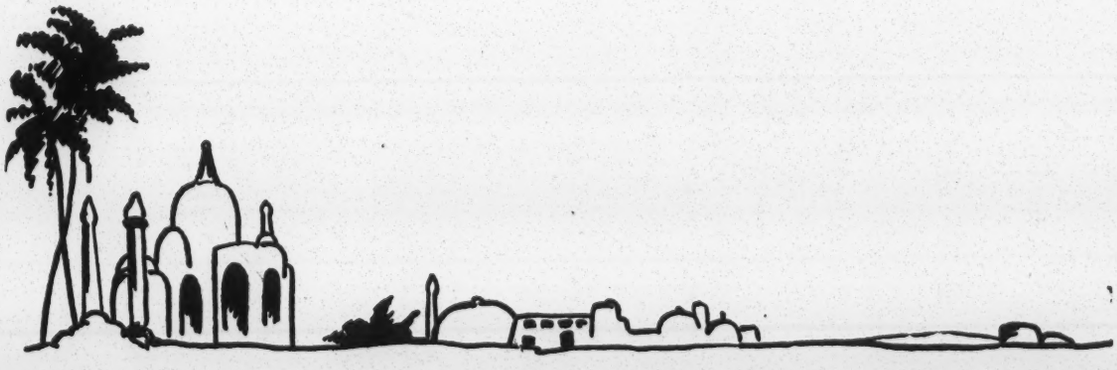
an even stouter attack with a special Bible class for Christian students four days in the week and Chapel once a week, Sabbath School and Church services, Student Christian Movement services, prayer meetings, street preaching, the annual Provincial Student Christian Movement Camp, one or more retreats for the students and monthly Communion Services. Thus we are trying to educate young men who will go out from the College to carry on the fight. We thank God that He has blessed our efforts so that from Gordon College in the last seven years, seven students have entered the ministry and a number have taken up active work as laymen in the Church.

Our College is greatly in need of funds. If we are to offer salaries as large as are offered in other Christian colleges (and experience has shown us that we must do this to hold capable Indian Christians and to build up a strong Christian staff) we must have an additional income. The Christian professors have been most active in emphasizing the need of a College chapel set apart to Christian worship.

Three Christian students in Gordon College. One Hindu, one Moslem, one Sikh.

Yet the greatest need of all is spiritual riches that will enable us to hold Christ up in at least some of His glory; for only thus can the battle be won on this frontier.

We look to God to raise up this support of prayer and sacrifice that is so urgently needed. He alone is able but He is more than able.



Christian Youth in the New Situation in India

By DOROTHY H. CUMMINGS, on furlough, Princeton, N. J.

THE Christian poet Tilak has given a call to true patriotism to the Indian youth:

"The land of Hind my mother is,
and all her children my jewels rare.
Some lie buried in rubbish heaps,
and some are hidden in earth's dark depths,
Some a d o r n Hind's glorious crowns.
My heart goes out to all, and all I love,
I, the servant of my Motherland.
There is a message that must be told. Listen,
All ye children of Hind.
Without Christ, all, all is vain.
Only if He will fill our heart, only then,
Can we know the purpose of God in our lives.
'Tis Jesus who makes me a patriot true,
So I His slave, am servant to my Motherland."

The educated youth of India must be given stablizing principles of action, to keep the India of the next 20 years from disruption. Even now in central and southern India persecution against Christians has begun. With the strengthening of the National Movement, we Christians have to be wiser and more cautious, but yet harmless.

From Bombay District, a Presbyterian missionary reports: "The outstanding factor of the past year has been the intensification of the persecution of Christians. Followers of the Arya-Samaj estimate that they have 'Hinduized' more than 450 persons in our own Mission area. In some places the persecution has been intense. The attitude of the Congress Governments follows the line laid down by Mahatma Gandhi viz.; the minimizing or putting an end to what is called 'proselytization.' Some time ago I was in a building where a poster on the wall summed up in a few words the driving force of the movements now under way. The words — Suadeshi plus suadharma equal suatantiya. (This m e a n s: 'Our country's products plus our country's religion i.e. Hinduism equals our country's full freedom.') The whole was expressed as an algebraic equation. The Sholapur settlement has been taken back by the Bombay Government and all the missionaries had to be placed elsewhere. There will probably be more developmens of this kind. The Congress party is in power in eight provinces. Gandhi is at the very zenith of his influence."

In Travancore, which is about one third Christian, the Christians were faced by a very serious situation as to whether or not they should join the Congress forces. In September, most of those who did join, either lost their positions or were put in jail. This sort of thing will come to the Punjab, as the Congress power increases, and persecution follows. Then wise Christian leaders will be needed more than ever. Where will they come from? They are being created right now in Christian schools and colleges.

This is only one of the lines in which Gordon college is meeting a need. We make friends with the Hindu and Mohammedan communities. It is one form of making friends of the mammon of unrighteousness, as well as trying to win them for Christ. Our missionaries who used to tour Pindi district in the balmy days when there were more missionaries to itinerate, found that when they came to a village where the head man had studied at Gordon College, they were given a royal reception, a place to park and to preach. Whereas in some of the other villages their reception was indifference, gruff looks or even stones. A real bond of friendship is formed with the students we take time to know.

Even more essential is the work being done in developing fine men and women to go out as Christian business men, preachers, doctors, nurses, and lawyers forming the cultured leadership for the church. They are developing an Eastern interpretation of Christ's gospel. We want them big enough to appreciate the possibilities in the simple villager. We want them keen enough to meet the refined, upper class non-Christians. We want them devoted enough to sacrifice all for Christ. Only a Christian institution provides a place where Christ's influence can be effective in lives, and where the Spirit of God can speak to hearts.

India needs courageous women. We have been proud of the way in which Christian girls in the early days of experimenting with co-education have conducted themselves. For one year, due to Hindu pressure, a class separate from the boys was started. But this proving unsatisfactory was discontinued, and the girls are showing that they know how girls should behave,

(Continued on page 276)

These are the pioneer girls in Gordon College. Co-education is one of the new developments in education. Many mission schools and government schools admit girls to the colleges. Mrs. R. R. Stewart is the "Dean of Women." Mrs. J. B. Cummings, whose picture appears in the group, was the teacher of Bible before coming home on furlough.

Suggestions for the Study of India

By MRS. E. D. McKUNE

THEME: The Master Key of Love to Open All Doors Into India.

INVITATION FOR STUDY III: Key cut from gold cardboard (See sketch, p. 139, upper left-hand corner, of the *November Missionary Magazine.*) This copy of an ancient cross-shaped lock—though Egyptian, not Indian—seems appropriate.

On the other side of the Key write:

"The hand that held a golden key
Bore the deep, deep scars of Calvary!
And the gold had been wrought in a realm above
For the Master Key was the Cross of Love!"

LEADER'S INTRODUCTION: Briefly call attention to the two previous Keys, stressing that if Christian Missions continue to approach India with the Keys of Understanding and of Sacrificial Service, then the Master Key of Love will open all doors.

Let the open doors (Map-poster plan described in Nov. Magazine) reveal one of the beautiful, well-known pictures of Christ Knocking at the Door. Sing *Behold I Stand at the Door and Knock.* (Bible Songs Hymnal 220).

TOPICS:

1. THE YOUTH OF INDIA. (References: *The Church Takes Root in India,* Ch. VI.; *Dinabandhu,* Ch. V.).

Visualize, then make the audience see, the thousands of Indian students who are watching these Opening Doors. "Try to look through his eyes at life, with the adventure that it offers and the demands that it makes . . ." Picture the mental confusion, often disillusionment, that results from seeing the impact of Western culture upon an ancient civilization. Consider Nationalism and the Youth Movement; Christian institutions for the welfare of youth; what it means for girls to go from the zenana to public and mission schools, etc.

2. CHRIST FOR INDIA. (References: *Moving Millions,* Ch. VI., to p. 192; *The Church Takes Root in India,* Ch. VII.; *Dinabandhu,* pp. 122-142).

a. Consider the missionary agencies that are making Christ known in India—their plans, methods, problems, need for cooperation, success, etc.

Illustrate the proportion of Christians with reference to the adherents of other religions. Use a ribbon 100 inches long to represent the 352,837,778 people of India. 1 inch thus represents approximately 3½ million people. Divide and label ribbon proportionately (Statistics, p. 218 of *Moving Millions*):

Hindus	67¾ in.
Moslem	22 in.
Buddhist	3½ in.
Sikh	1¼ in.
Primitive Religions	2¼ in.
Christian	2 in.
Jain	½ in.
Zoroastrian, Jews, etc.	¾ in.
Total	100 in.

Also make a Chart to show the growth of Christianity (*Moving Millions,* p. 172) or Nov. *Missionary Magazine,* p. 141.

b. United Presbyterian Missions. On the same scale of 1 inch to 3½ million people, use another ribbon to represent U. P. statistics. 1 4/7 inches will represent the community of 5½ millions for which the U. P. Church is responsible. We count 45,000 Christians, hence relatively speaking, 1/120 of our work is done. Thus 1/80 in. represents U. P. Christians in India. A small work? No, indeed, not in influence!

Enlarge the map of the Punjab found in December Magazine p. 200. By reference to the Prayer Cycle note our mission stations and missionaries there.

As an added feature to help visualize our stations, make placards bearing the names of our 18 principal stations. Distribute to 18 women, asking them to stand in the relative location of our stations. Have at least one missionary named for each place.

3. INDIA FOR CHRIST. (References: *Moving Millions,* pp. 192-194: *The Missionary Review of the World,* Oct. 1938—Articles entitled "Indian Christian Work for India" by P. Oomman Philip; "Indian Women Evangelizing India" by E. N. Wells).

Stress the mission work being done by Indian Christians—how they are opening Doors with the Master Key of Christian Love. From U. P. publications learn what our native Christians are doing in the Khangah Dogran District, etc.

4. FRONTIERS. (References: *Moving Millions,* Ch. VII., written by Dr. E. Stanley Jones.)

Someone has remarked that this chapter alone is well worth the price of the book.

To the quotation from James Chalmers, "Yes, Jesus stands on the shore of every country waiting for his missionaries," Dr. Jones adds, "He does! But those shores now are not only geographical, they are the frontiers where the great issues of life are being decided: the economic, the social, the moral and the spiritual. He stands on those shores waiting for his missionaries." (p. 216).

Considering Frontiers as Doors still closed, or only partially opened, we must "Face the Future Task" by

a. The Christian Approach to India.

b. The Missionary Approach to the West. List briefly on the blackboard and explain the seven methods of approach (pp. 209-215).

OTHER SUGGESTIONS

1. Discuss the question, "What are the most needy frontiers in our U. P. work in India?"

2. Brief review, or "preview" of *Mann of the Border* by Alter. 10 minutes or less—just enough to arouse the interest of all who have not yet read this interesting story about a missionary doctor who understood the meaning of frontier work.

3. Memory Gems for Roll Call. Glean from the Textbooks brief quotable sentences. Write on small cut-out maps of India. Distribute at the meeting. Ask each to memorize her statement. After a few

minutes of silence, have each repeat her sentence from memory. Such facts as:

a. India is the mother of at least four of the world's living religions, Hinduism, Buddhism, Jainism, Sikhism. (*Moving Millions*, p. 19).

b. Dr. Laubach estimates that at the present rate of increase it will require 1150 years for India to become as literate as Japan (*M.M.* p. 82).

c. There are at least 100,000,000 more Indians today who have not heard the good news of the kingdom of God than there were when Carey landed (*The Church Takes Root in India*, p. 173).

4. Quote poems about India or written by Indian poets. Sing "In the Secret of His Presence," by Ellen Lakshmi Goreh. (December Magazine p. 194).

5. During the Social Hour, play a game, perhaps one of the following:

a. Unjumble "jumbled names" of some of our missionaries in India.

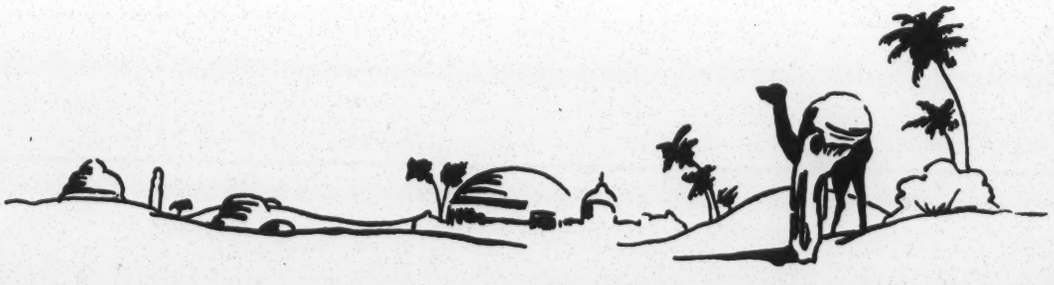
b. "Who Am I?" Pin name of a missionary on the back of each person, who must learn identity by mingling with the group and asking questions.

c. Quiz Game with 120 questions and answers on India. (Literature Department, 50c).

6. Serve Indian refreshments. Secure recipes from a missionary friend, or from *Fun and Festival*. (Literature Dept., 25c).

7. Attend a World Day of Prayer Service on Feb. 24, 1939. Pray definitely for India. Apply the theme to your study of India, "Let us put our love into deeds and make it real."

(Note: Some of the Program Suggestions for these three studies on India are repeated from *How to Use Moving Millions*—by permission of the Publisher.)



Oil Lamps Lifted

IT was on the night of the Festival of Lights in India that I saw her in the crowded bazaar of the village. She was gaunt and unkempt, a little waif of an outcaste, making her way timidly among the good-natured throng who stood about talking and laughing. Every doorway was dotted with tiny lights set in niches of the wall. Every shop in the long street was outlined against the sky by these little oil lights like stars, set upon the roofs and garden walls. It was very beautiful.

Something of its beauty had entered into the soul of this outcaste child, for she had found a small piece of a broken earthen pot, and had made a wick from a strip of her ragged cloth. Eagerly, oh, so eagerly, she stopped before a shop. The merchant was busy pouring oil into the vessels of the rich. She raised her lamp, and he was about to pour in the oil, when suddenly he questioned, "Where is your pice?" She shook her head for she had nothing. He laughed and turned away, saying to his next customer, "Another beggar! The bazaar is full of them. We would soon be poor if we gave to all of them."

The child passed on, too timid to approach another merchant, but still carrying her little lamp close to her heart. Oh, if only she had oil for it! How beautiful it would look, back there on the mud wall of her house. Her eyes filled with tears as she stood against the wall of the narrow street watching the happy children pass by.

Then from the shop opposite, came two children with their father —high caste she knew, and stifling her sobs lest she attract attention, she flattened herself against the wall. As they passed her, she saw that the little girl, about her own age, was carrying an oil lamp, unlit, and somehow as the two children looked into each other's eyes for a moment, the eager desire of the one was caught by the other. Quickly the child of wealth poured the oil from her own lamp into that of the outcaste child, then ran on.

Almost overcome with joy of her possession the child hurried to the little stall where a piece of punk was burning for all who wished to use it, and lighted her tiny oil lamp, lifted it high until she placed it at her own doorway in the outcaste village.

Lamps, which even the poorest may have—oil, which must be shared one with another—light, which God can give only through the lives of those who humbly follow Him—this is a parable. Blessed are ye who hear!

—Pearl Dorr Longley, Preface of "Oil Lamps Lifted." By permission Fleming H. Revell Company.

Suggested Devotional Service

For Program-Study on India

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1938: CALLS TO REMEMBRANCE.

CALL TO REMEMBRANCE FOR FEBRUARY: "Remember them that are in bonds."—Heb. 13:3.

Song of Divine Deliverance: Bible Songs Hymnal No. 75.

Leader:

"Christ for the world we sing;
The world to Christ we bring,
With loving zeal:
The poor, and them that mourn,
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth heal."

Jesus and Practical Sympathy: Luke 10:30-37; Matt. 25:34-40.

Leader: There are certain things which distinguish the Christian; that is to say, there are certain things which mark a person as a Christian. We speak of Christian graces — graces which should be seen in a follower of Christ. We speak of Christian virtues—virtues which should be exemplified by a follower of Christ. Paul writes of the fruit of the Spirit —fruit of Christian faith in the life of a Christian. The writer of the letter to the Hebrews utters this call to remembrance, "Remember them that are in bonds." It is an appeal for the exercise of sympathy "doubtless for those in bonds for Christ and conscience' sake." "This admonition is becoming ever less needful so far as literal imprisonment for Christ's sake is concerned"; but sympathy with human suffering is always a distinguishing Christian virtue. It is not enough that sympathy be felt: it must, if possible, find practical expression. In the parable, the good Samaritan felt sympathy for a suffering man, but he also rendered help in a most practical way. "True Christian sympathy requires that we bring ourselves, so far as possible, into personal contact with sufferers. Strength is often given by the glance of a sympathizing eye, or the grasp of a loving hand, or the utterance of a tender word."

"Not what we give, but what we share;
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me."

Peter and Practical Sympathy: Acts 3:1-8; 9:36-39; 12:1-5.

Leader:

"He is dead whose hand is not opened wide
To help the need of a human brother;
He doubles the length of his life-long ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies—
To give is to live."

Paul and Practical Sympathy: Gal. 5:22, 23; 6:2, 10.

Leader:

"Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden:
God will bear both it and thee."

The people of India are in great need and suffering. Her many millions are in bonds of ignorance, superstition, and cruel social customs. We know the need and suffering. We ought, to the limit of our opportunity and ability, to render help.

Prayer for India's Millions; (See 17-22 Days in Prayer Cycle.)

Song of Divine Help: B. S. H. 11.

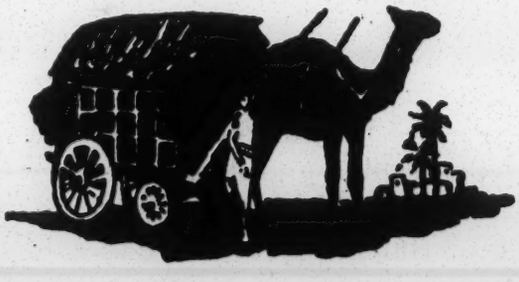
"Westward Ho!"

By HARRIET S. BOOBYER

"ALL aboard," and my train moved out of the station in Pittsburgh the night of November first, bound not for an eastern port and ships which would take me to India, Egypt and The Sudan as last fall but for six weeks' travel in the Mid-Western presbyterials telling of that trip. Here I am at this writing, (Nov. 26) in Fort Morgan, Colorado, looking back over three weeks of the tour which has taken me through the presbyterials of Southern Illinois, Kansas City, Concordia and Nebraska. My itinerary has been rather strenuous as I have already visited twenty-six places and have made thirty-two speeches; but so carefully was the travel arranged by Mrs. W. D. Mercer of Kansas City, Kansas, and the presidents of the presbyterials and so thoughtful and hospitable have been my hostesses in every place that it has all been more of a pleasure than a task.

The weather at first submitted samples of what it could do in these sections—hot weather in St. Louis, an Egyptian "haboob" (dust storm) going to Sparta, rain to Pittsburg, Kansas, and snow and freezing back to Kansas City—and then it settled down to clear sunny weather of varying degrees so I have had very comfortable travel over the plains and rolling country of these states. As for hospitality, I would not dare tell of the many good things spread on the tables of homes and churches lest it be thought that I have been on an eating and not a speaking tour! I fear that chickens now flee at my approach as they do when the preacher comes!

I cannot begin, of course, to tell of the various meetings held in all these places, meetings of the women in the afternoons and services in churches at night and on Sabbaths. It was truly an inspiration to look into the faces of so many of our Church people here—people who have had through the years a missionary spirit and consecration which has sent so many lives into the foreign fields. Constantly one meets relatives and friends of this missionary and that and interested supporters, and always one faces sympathetic audiences anxious to hear more of the mission work. This is a section of our country which has been hit by long continued drought yet the people are giving sacrificially. Our missionary societies are carrying on in a splendid way and these are truly fine presbyterials.



Here and There

By MRS. A. J. RANDLES

WHILE Mrs. Boobyer has been visiting the West this half of the Survey Committee (Ex) has been circulating more or less locally. So locally that much of the travel of necessity has been by bus, and the experience has been much like that of Goldilocks—some seats were too hard, some too soft; some too high, others too low; some too straight, some too inclined and non-adjustable. Let those use the buses who like them. I do not. And the old coaches of the Pennsylvania are little better. There were two comparatively short train rides, however, that were delightful: from Chicago to Detroit on the *Detroit Arrow,* said to be the fastest train in the United States, and from Aurora to Monmouth on the *Ambassador.* These trains with their attractive dining cars and excellent service furnish the ideal pleasure trip.

However in this itineration the anticipated pleasure was not in the journey itself but lay rather at the end of each ride as we met with interested and interesting women. Incidentally, we met some interesting men, too—quite incidentally.

Detroit was wholly new to me; both the city and her United Presbyterian women. As my train approached the station at 10:00 P. M., I wondered how I could identify myself. Almost as soon as I passed through the gate two ladies stepped forward and introduced themselves. They said they had looked at my picture in the Magazine—that picture that flattering friends had said was "terrible"—and by it, knew me. Thus is one kept humble. We had such a nice time here in an all-day meeting. They had received an interesting letter from Mrs. Ada Dunlap and were looking forward to having her in person later in the year.

In one congregation a group of perhaps twenty Juniors sang a song they had sung the day before at a Junior Rally in Chicago. They sat on the front pews, as good as gold (in the days of the gold standard), and listened intently. Just one little fellow "couldn't take it" and left me standing there while he went off to the Land-of-Nod. But he couldn't help it. He had had that long ride to the Rally the day before, and this was an evening service.

Platform honors were shared with Miss Emma Dean Anderson at Beaver Valley and Lake Presbyterials. The third time we met she played the role of listener. That was the only way we could keep her from "stealing the show"—so popular is she the Church over. Again, honors were shared with Miss Laura Reynolds in Muskingum Presbyterial, and Miss Carol McMillan in Monmouth. This was the first meeting with Miss McMillan since she bade us good-bye on the Tanta station platform. She is wearing her thirty-year service pin for the first time in America.

A Thank-Offering service on Sabbath and a Prayer Retreat on Monday kept me in Monmouth two full

(Continued on page 285)

Good News from Far Countries

The Sudan

MRS. R. F. SHIELDS, 5821 Maryland Ave., Chicago, Ill.

A QUILT PATCH TELLS A STORY

Being a Plea for Quilt Patches Through the Telling of What Can Be Done Through Their Use

By ELSIE E. GROVE, Doleib Hill, The Sudan

I was a small part of a bright, pretty piece of print stacked with other pieces on a shelf of a large department store. It was hot and stuffy on that shelf and I envied sister pieces spread out for show on the counter beneath. I knew I was pretty and did not see why I should be left in that stuffy stack. My turn came one bright morning, however, and was I happy to be spread out in the most prominent place! How proud I was and how thrilled as the women and girls flocked by and stopped to look at me and admire me! Would they choose me or would they pass me by for another piece?

When a bright young woman came by looking so dainty and fresh in her simple little frock I longed to be chosen by her. I was quite sure none of the other pieces suited her complexion and make-up so well as I did. I was in ecstasies when she held me up to her face. My spirits dropped accordingly when she laid me down and picked up another and then another piece. I spoke as loudly as I could in my own language, a language that is better understood by the eye than the ear. I was delighted when she understood me and came back, picked me up and again placed me to her face; now I used all of my persuasive powers on her and was glad to see the influence I had over her and to hear her say, "you are right, you will make me do things when I wear you." The transaction completed, I was tied up in a tight package and on my way home under the arm of the lady. I was in high glee even though squeezed almost to death when I thought of my power and dreamed of what I would do when I came out as part of her dress.

The dressmaker came, three pieces of material were brought out, I was a small part of one of them. We were spread out; patterns were brought and spread out, also. one for each piece of material. As they studied the patterns, I, too, looked them over and decided in which make-up I would have the most influence. Again I spoke, and to good purpose for my choice was their choice. My joy knew no bounds as I realized more fully my ability to make myself understood and my power and influence as a result.

Now the cutting began, my dress, first. Snip, snip, snip went the scissors and the dress was cut out, and I, alas, was on a piece which was left, I did not become a part of that dress. When the sewing was finished, I, together with other pieces left, was stowed away in a dark closet with heaps of other scraps. What of my dreams of influence and power?

Days, weeks, months stretched out drearily and still I lay there while I grumbled and growled, I fretted and fumed, I planned and plotted, but all to no avail. My language could only be understood by the eye and I was in a dark room; no eye could see me.

It seemed ages to me before anything happened, then the young woman came and brought us out. She sorted us over, some were put in one pile, some in another. When she picked me up I trembled all over as I cried out, "use me in some way, don't put me back in that dark

closet." Did she hear me? I was put in one pile. The sorting finished, the other heap was returned to the dark dungeon. Now we were pressed and put in a neat bundle. What next! At any rate nothing could be any worse than that dark closet, and so we waited.

WHAT IS A MISSIONARY

A day or two later, wrapped in a tight package I was again under the arm of my nice lady going down one street and up another one, then into a big building which I think must have been a church. At least, when I was released from the package I found myself in a large room. My lady was chatting away with several other ladies who had brought pieces of material. They sang, they prayed, and they talked. I could not understand all that was said for their language was different. Then they began to cut us into pieces the size of a post card. As they worked and talked I listened, I wanted to know what was going to happen to me. They talked about *quilt.* A quilt! What was that? Oh yes, that must be the spread I had seen on my lady's bed. They talked about *missionary.* Missionary! I never heard of such a thing, what could it be? When they had finished cutting we were all put in a box, wrapped up and sent off somewhere; was it to the missionary, whatever and wherever *it* was?

A JOURNEY

The next time I saw daylight two women were looking at me and my companions. Was one of these the missionary? I had no way of knowing so could only wait. Again we had a long dreary stay in the back part of a closet. But one day our hopes came up with a bound, we were taken out, packed in a big, long box so very tight it hurt. Then we started on a long, long journey. Sometimes it was so still we did not know we were moving, then we would be bumped and jumped and knocked about so dreadfully we never knew just what might happen next. Finally we were rolled over for the last time. We heard nails being drawn, the lid came off, then fellow sufferers on that wild ride were taken out. Now the same lady who put us in the box lifted us out. How good to be free again and to stretch out a bit! But how hot! What strange sights! And the people, how queer! What chattering! Could any one understand it? Yes,

The "Quilt Patch" meets the strange people with their queer head dress.

the lady could for she chattered, too. Now while she took other things out of that coffin-like box—and the oodles of things, she took out—I had time for thought and I did some tall thinking. Were these strange black people the *missionary?* These people with shaved heads and little or no clothing. Or was it the place so different from home? It was all so confusing. That wild bumpity trip out could not be the *missionary,* but what was it? Then a strange thought intruded itself, perhaps it was I! Then another white lady came in and talked with "the lady" while she worked. I listened closely to what was said, it might solve my troublesome problem. Yes, now I had it—"the lady" herself was the missionary and we had been sent to her to help her to help these

strange people. It was a relief to have that settled. Immediately another one took its place, how could we help her help them? With that we were temporarily put aside.

GOING TO SCHOOL

One day "the lady" came and sorted us out and took some of us with her to school. Such a strange school! Black girls with greasy dirty clothes fastened in a knot over one shoulder were sitting on the floor around the teacher, many of them holding baby brothers, or sisters, or cousins. One or two babies were sound asleep on skins on the floor. The teacher, a black man, was sitting on a box raised a little above the pupils. His head was shaved except the crown. Here the hair had been allowed to grow to about a half inch in length. Oil and brick dust had been worked into the hair and formed into little wads or beads all huddled together on the top of his head as though afraid of falling off. Standing up in these were white feathers—all very wild and woolly looking. He was using cards to teach them. There were cards with letters and figures, cards with words, and cards with sentences. When cards were turned over each girl tried to be the first to name the letter, figure, word, which ever it might be. He laughed and joked with them so that they were not afraid of him; on the contrary they were very fond of him and looked to him as to a father, I wondered if he were a father. Sometimes he held one of the babies while its caretaker was writing.

They sang and prayed in their strange language after he had told them a Bible story. For exercise they danced and played native games while the teacher beat a native drum made of hide stretched over an old worn out kettle, all of the time singing some wierd songs. It was all very strange and yet so interesting. But where can I fit in in a school like this? I was only a small quilt patch, I could not even cover one of the little naked babies. Why then had I been brought here?

The boys beat the drum for the play hour.

I was troubled for I could not see where I could help even a tiny little bit and I wanted so much to be of use.

BECOMING A QUILT.

When this part of the program was over "the lady" got a needle and some thread. She took two of my sisters and pinned them together, then started to sew them. After the sewing had been started she called a woman who had been sitting with the girls to her, she showed her the patches and said "Are these not pretty?" "Yes, they are very pretty," answered the

woman. "Would you not like to sew many of these patches together and make yourself a quilt to keep you warm at night?" was her next question. "I would like very much," replied the woman. Then "the lady" said "are your hands clean? If they are not you will soil these patches and they will not be nearly so pretty." When all was ready "the lady" showed her how to sew and she began her quilt.

I was beginning to get a little light on my problem, I could, at least, be a small part of a quilt and help keep some one warm and thus keep sickness away. Perhaps later I might find something more I could do to help. After all of the strange sights I had seen and stranger things I had heard I was ready for a rest and some time to think. Day after day we were taken to school and were watching, listening and learning. Sister patches by twos and fours were becoming part of the quilt. Some of them were pretty badly soiled. "The lady" talked more about cleanliness, then finally scolded a little when her words were not heeded. I began to dread the time when I should become a part of that quilt for I was realizing that my power of speech and my influence would never be as great were I badly soiled.

In a short time the woman was sewing so neatly that "the lady" very much pleased, told her she might take some patches home with her and sew them in the village. Had my time come? Could I help out in the village? I was ready for venture now and curious to see more of the people and their homes, so I spoke up timidly, "can I help out there?" She heard me and thought that I could for I was chosen. I did not know whether to be sad or glad as I started out on this strange new venture, for a venture it was as I was soon to find out and I almost regretted going, but "the lady" had trusted me and I dared not fail her. It would be a story in itself to tell you all I saw in that village and in that home, such a nice clean home with so many interesting things, so I must pass it by. As I lay pliant in the hands of the woman while the needle flashed in and out the village people came by individually or in groups to see this new sight,—*a woman sewing.* Bent forms leaning on a stick came by to shake their heads,—a woman sewing! Unheard of! It wasn't good. Men reminded her that was the work of the men of the tribe. The needle continued to flash. Crack went one tradition! One woman was beginning to rise above the customs and traditions which hold women down. What an opportunity! What did I care now that I had not become a part of that pretty dress back at home! I was so glad I was there, I would do my very best to help. Young men and young women, boys and girls, clothed and naked, and toddling babies all wanted to see us and feel us. It was a good thing for me that the woman washed her hands before she began to sew for now I could the better make my influence felt. I fairly shouted to the dirty hands not to touch me. At least some must have heard for I escaped fairly well. I asked young women and girls if they did not want to learn to sew and was delighted when some came to the lady and asked to be taught. Each one of my sisters tried to help in her own little way and so the work grew. Then came the thought that we, too, could be little missionaries in our own way.

ON EXHIBIT

Back in school again we were put up on the wall for exhibition and many, many saw us and interest increased for many others came and asked to be taught. Being on display only added to my opportunities of speaking and using my influence. Some of my sisters were

more soiled than some of the rest of us,—the contrast was eloquent. One happy day a girl came in with some of her patches wet, she had just been to the river to wash them. The climax came a little later when another girl came in with an entire strip of patches washed.

NOW I AM A MISSIONARY

Finally the quilt of which I was a part was completed and up for show. It was a sight worth while to see the pride of the woman in her finished handiwork. Well might she be proud for her work was beautifully neat. And do you know that woman was a changed woman. The completed work had done something to her morale, I can't quite explain it but she was no longer the traditional woman of the tribe but a woman of possibilities; her face seemed to say, "if I could do that I can do other things, too."

Now I am out in the village trying to help in every way I can, but do you know if I were not so busy out here I would just love to visit all of the bags, boxes, closets, and attics at home in America and tell all of the scraps and bits of long-suffering material I could find what good little missionaries post card size quilt patches make at Doleib Hill.

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

ALL ROADS LEAD TO KARNAK

By MISS RUTH McCLEERY, Luxor, Egpyt

The Mission buildings in Luxor stand to the north of the town directly along the Pharoanic highway which joins it to the ancient city of Karnak. When the Dr. Carrie Buchanan Girls Boarding school was under construction, a number of sphinxes were found buried several feet below the present level of the earth. These at one time stood on either side of the royal road leading into Luxor as do those along the Avenue of Sphinxes which has been reconstructed from the Karnak Temple area to the river.

One can scarcely live along this road and remain ignorant of the importance of Karnak as a city. Beginning with some humble necessities for our daily happiness: the gardener who cultivates our cabbages and our roses is a native of Karnak and thither wends his two-wheeled way when darkness makes his labors cease; our milk woman and her water buffalo who bring to our table delicious, thick, white cream live together in one of the apartments or compartments of the mud-brick city.

From the long verandas of the Mission house we often look down into the street to see the cause of the shrieking and drums. Sometimes it is a wedding and camels, decorated and laden with guests or with boxes of the bride's apparel solemnly parading past. The joy makers are in victorias, singing, clapping their hands, beating drums and giving the joy cry. But sometimes the voices come from grieving hearts and the scene is one to invoke pity from the observers. Death has come to Karnak and the wailing women are on their way to the house or to the mosque following the bier. With indigo on their palms and streaked on their faces they hurry along the street in dusty black attire, shrieking as they go, waving their sheer black shawls and gesticulating their despair. And sometimes the voices are those of children, high and tense in the thrills of a Moslem celebration. They may be going to see the prancing and dancing of the Arab horses and the fencing of the vil-

lagers with their smooth crude walking sticks. For such occasions the youngsters have a new dress of the brightest material obtainable and life and laughter take on the same key of excitement. But whether the crowd is happy or sad, whether the cause be a birth, a marriage, or a death, whether the voices are deep with the resonance of age or light with the charm of youth, all who pass are part of the history of Karnak.

Sabbath mornings some of the teachers and a few of the student girls go out to Karnak to hold services. For years they have had an unstable welcome there in the homes. When a sheikh tells the women not to listen and warns the people against the Christian teachers, they get poor reception for a month or two. Coptic districts can be equally inattentive to the Gospel and popularity sways with the wind in these illiterate towns. The teachers and girls give a Bible story and lesson, teach a song and have prayer. Sometimes they have a great many children and can give them a class by themselves. Seven or eight meetings are held in the various parts of Karnak in the course of the morning, and if Miss Whiteside's Ford would hold more teachers and more girls there would be more meetings for they love to go, and come home with joy and enthusiasm written all over their faces.

Karnak is more commonly known to readers as the home of the ancient Pharoahs. Thousands of tourists make the trip each winter from Cairo to see the relics of the magnificent temples where stood the "city of the living." A week ago we utilized a gorgeous full moon by going out to Karnak after supper and spending two hours wandering about between the mighty 138 columns of one temple, viewing the pictures and inscriptions of others, meditating in the halls where kings once sat, glorying in the evidence of their skill and power. Again we marvelled at the architecture, the masonry, the ability of men to cut and transport and decorate such massive pieces of stone as are found in the columns and the obelisks. And again we quoted and laughed over the audacity of a mere woman who in sensing her queenly authority signed her handiwork in hieroglyphics "Say not, how wonderful, but how like her."

And so Karnak provides for us opportunity of service, a daily sketch of life's joys and sorrows, a background for some of the most brilliant of royal history and a place for to-day's entertainment. The royal palaces are empty and in ruins and the city of the living is no more within the mighty walls but outside where dirty-faced children and goats and dogs run up and down the narrow alleys between mud-brick houses. But whether the inhabitants are kings and queens or the gardeners and goat herders, they still are important to the life of Luxor where all roads lead to Karnak.

Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

ADDIS ABABA NEWS NOTES

CHURCH

For some time we have been looking forward to the organizing of an indigenous church here in Addis Ababa. Recently communicants' classes have been organized, and so the realization of our hopes for a church is soon to come about, we believe. These classes, as conducted, are not exclusively for new candidates for church membership, but are also open to those who are already church members and others who may want to avail themselves of the benefits of the instructions given during these periods. Two classes are held each Tuesday; one meets in the afternoon and the other in the evening, so it is felt that all who are truly interested may find it possible to attend one of the sessions. The aforementioned classes are for men and women. A separate class for the school girls is held each Monday during the regular school session. The prayers of the home church are earnestly coveted for true blessing to come through these classes. We yearn that you join with us in prayer that the Lord may truly choose out His own that the ones that enter into the joys and privileges of church membership may be genuinely "called out" ones.

HOSPITAL

Hospital work has been very heavy during recent months. The in-patients have averaged nearly seventy and there have been big daily clinics as well. In these days when Ethiopians are availing themselves of the use of taxis in order to come the three miles from the city to our hospital, new problems are faced. As at home, there is a financial consideration in keeping a taxi waiting, so it is that clinic patients often come with a hurried attitude. This is all quite in contrast to the way many came in days gone by. There was no rush for the mule, then, if such was had! Pray that in this new day, when people are more in a hurry that patients may not fail to see that this hospital wishes to give them more than mere help for the physical body. May the love of the Christ be made evident as people come and go.

BAPTISMS

Recently the sacrament of baptism has been administered to the children of two of our native families. It so happens that the fathers of the babes are both evangelists in our work here, and both they and their wives were formerly members of the Swedish Evangelical Church. We feel sure that it is a blessing to the group here to see Christian parents stand up and take the covenant promises for their children as the sacrament of baptism is administered.

Another baptismal service is soon to be held at which time Dr. and Mrs. Cremer will present little Gerald Lee for the ordinance. On the same day a service of dedication will be held for Marjorie Ruth Nystrom, the baby daughter of Mr. and Mrs. Sigurd Nystrom of our staff here.

The mission family has joined in deep sympathy with Mr. and Mrs. Arno Geikler in the loss of their newborn baby daughter on October 18. Mrs. Geikler is the German nurse who was with us for four years and who is known to many of you, and always to us, as "Sister Greta."

SCHOOL

On September 9 the Girls' School closed for the fall vacation. For the closing day, a handwork exhibition and a program had been planned. At the appointed hour for the occasion, the hardest rain storm of the rainy season descended upon us so that even people from our own compound were not able to get to the school building, let alone people from outside. Thus, it was that the program and exhibition were presented to a very limited audience, but withal, it was hoped that there was a blessing in it for the children who had prepared and for the few who were there.

On October 10, the Girls' School began regular session again. Attendance is not up to average and things have been somewhat slow in getting started. There may be a number of contributing reasons for this, but it is hoped that soon we may be filled to capacity once again. The number of day pupils is quite sufficient, but there is a need for more pupils to fill the places in the boarding department. While we have these days of grace and opportunity in the school, we pray that every place may be filled.

VACATION

Due to the school recess, Miss Ruth Beatty, Miss Ruth Nichol, and Mr. Sigurd Nystrom have enjoyed some vacation days. Two weeks were spent with missionary friends who live about thirty-five miles west from Addis Ababa on the road to Gore. The mission station there is amidst beautiful hill country. The quiet and beauty was most refreshing for body and soul. Previous to these two weeks, Miss Beatty and Miss Nichol enjoyed one week at a place called Bishoftu. Bishoftu is on the road toward Djibouti and though only an hour and a half drive over good roads from Addis is about three thousand five hundred feet lower in altitude. The change in altitude was enjoyed as well as the beautiful crater lake which is there.

CHRISTIAN YOUTH IN THE NEW SITUATION IN INDIA

(Continued from page 261)

even when the men are not always polite. Although the number of girls has dropped off this year, we are convinced that co-education in a Christian college can be dignified and wholesome.

How attractive these young people are. They are sensitive to the beautiful, gifted in dramatic expression, creative in songs and poetry. They understand poverty, and can appreciate how the highest things in life are eternal. They make splendid athletes. Many other latent powers are waiting the Master's touch. The best that America has is not too good. India wants to share the best of our rich heritage. We must give her Christ and then see a fuller interpretation of Him than we of the West have been able to give.

Spice from The Orient

"TURNING THE COLD SHOULDER"

Among the Nilotic peoples in the South Sudan, the tribes are easily distinguished by tribal marks. Among the Nuers gashes are cut across the forehead (the ceremony being called the *gar*), while among the Shullas the marks are made over the body and on the forehead by a method which leaves a design of black "beads."

The back of a Shulla boy, showing tribal marks and a lime tree.

When the white man introduced new trees into the south country, among them lime trees, there were many who scorned the idea. Some of the youth in school however, were convinced that limes would be fine for them, and proceeded to plant little lime trees in their own villages.

To show their disgust and scorn for the new idea, one village decided to express its scorn in indelible pictures. On the backs of each of the "stand-patters" was inscribed a lime tree, and then when they wanted to taunt the school boys, when words failed, they turned their backs on those who dared to follow the white man's new ways.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

"LET US GO ON"

In the Epistle to the Hebrews we find two little words—"Let us"—repeated again and again. These do not signify an order, a command, or even an exhortation to others, but rather a call to a spirit of comradeship, and to a fellowship of service.

Paul—for it seems he must have been the writer—is summoning these new Hebrew Christians to a fulness of Christian knowledge and of Christian living. He is trying to "lead them from immaturity to maturity" and to warn them against falling into erroneous doctrines.

To take verses out of their setting, is not proper exposition of Scripture, we know, but this little recurring phrase, apart from its contexts lends itself to our New Year's meditations.

"*Let us* hold fast to our confession (or profession). How important today when so many Christians have lost their moorings for us to "hold fast." Just what is our profession? It is that we believe that Jesus our great high priest is the eternal Son of God, the only Saviour of the world; that the Church which Christ loved and "gave Himself up for it," is His body; that the supreme business of the Church is to obey His command and carry the good news into all the world.

"*Let us* draw near with a true heart in fulness of faith." "Fulness of faith"—"absolute assurance of faith." . . . Does that represent our method of approach to the throne?

"*Let us* draw near with boldness unto the throne of grace." We note it is not the throne of judgment, nor the throne of power, nor the throne of glory, but the "throne of grace, that we may obtain mercy and find grace to help in time of need"—this time in which we live—a time of need.

"*Let us* consider one another to provoke unto love and good works." According to the dictionary this word "provoke" means in this case, "to call into action; to summon; to arouse." A modern translation is "to stir up one another to love and good deeds." What a goal for 1939—to "provoke" all the members of our missionary societies—to stir them up, to arouse them." Even more to "summon into action" all the women in our churches!

"*Let us* fear . . . lest any one of you . . . should come short." It would be easy to think of many of our fellow Christians who might come short but in the moments of solemn meditation at the beginning of a new year would it not be well to say, " 'Lord, is it I'? who should fear lest I come short?"

"*Let us* run with patience the race set before us." In the ordinary race all run but only one receives a prize but in the Christian race if "run with patience" everybody wins! It is the race set before *us*—it is *our* service.

"*Let us* go on." Have there been those who have said, "I am tired of teaching that class"; "I am weary leading those Juniors"; "I am discouraged about our society and I am discouraged about the church"; "Some

one else can do my work better than I can, I am going to quit." Paul never stopped. That restless messenger of the cross could not take rest when he thought of the "regions beyond"; when he remembered his high commission; when he thought of what Christ meant to him.
Convention, delegates will pay in addition, for lodging and breakfast, thus making the delegate body entirely self-entertaining.

We sit or stand beside our radios with bated breath as we listen to the broadcasts. What is going to happen next in this troubled world? What will be the outcome of all this fury? Paul is saying, "Hold on to your faith; keep constant in your prayer; serve the Lord with patience; be careful of your own spiritual life lest you come short; but *'Let us go on.'*"

So let us go on with our Lord
To the fulness of God He has brought
Unsearchable riches of glory and good
Exceeding our uttermost thought.
Then let us grow up into Christ
Claiming His life and its powers—
The triumphs of grace in the heavenly place
That our conquering Lord has made ours.

Annie Johnson Flint.

Mrs. Phebe McWilliams of Savannah, Ohio, reading The Womens Missionary Magazine on her eightieth birthday. Mrs. McWilliams has been a constant subscriber and reader since August, 1887.

FILES OF THE WOMENS MISSIONARY MAGAZINE

Some time ago Yale Divinity School asked for a file of *The Womens Missionary Magazine.* It was very desirable to locate the Magazines in one place instead of trying to collect them from different people. The Editor sent out a call asking that if any one who had kept her Magazines, would be willing to give them for this school. Mrs. Phebe McWilliams who has been a subscriber since the very first issue of the Magazine, August 1887, kindly offered to send the entire fifty-one volumes.

A few weeks ago Mrs. McWilliams had her precious Magazines packed and sent to the Librarian. She says: "It is a pleasure to know that the Magazines which I prized so much will be preserved."

A complete file was sent a few years ago to the Presbyterian Historical Society at Montreat, N. C. Of course the Magazine goes regularly to both Yale Divinity School and to Montreat. A complete file is to be found in the Pittsburgh-Xenia Theological Seminary and in the office of the Women's Board Rooms in the Publication Building, Pittsburgh, Pa.

GRINNELL, IOWA, 1937

The Annual Convention of the Women's General Missionary Society will be held in Grinnell, Iowa, June 23-27, 1939.

It was in 1906 that the women of our church gathered in the convention in Des Moines, Iowa, in the state "where the tall corn grows." June will be an opportune time to verify the slogan of this mid-west state.

The Convention will be held on the beautiful campus of Grinnell College.

It seems a co-incidence that the first time delegates to the W.G.M.S. Convention paid for luncheon and dinner was in Iowa. This was a ruling of the Convention of 1905, which has been in effect for thirty-three years. Now for the first time following the action of 1938

WHY YOUNG MATRONS DO NOT JOIN THE MISSIONARY SOCIETY

A missionary leader, in a denomination other than our own wanted to find out why the younger women in the churches are not found in large numbers in the organized missionary societies. She gathered together a number of such women and asked them to give their reasons for not joining the society. The following are their replies:

"Meetings too long."

"Too much time taken up with business."

"Women are not sociable; they gather in small intimate circles and leave others out of their conversations."

"Devotions not well thought out."

"Programs dull; too much sameness; too much reading of long printed articles instead of original remarks or well pepared papers."

"Missionaries' letters too long."

"So few young women in attendance."

"Constant talk about how to get money and seldom a word about where the money goes or what it is used for."

If these are the real reasons it might be well for us to check over our societies to see if they apply to us.

WORLD DAY OF PRAYER

FEBRUARY 24, 1939

Thank Offering Department

Edited by MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

RULES FOR THE DAYS OF 1939

Begin the day with God:
Kneel down to him in prayer;
Lift up thy heart to his abode
And seek his love to share.

Open the Book of God,
And read a portion there;
That it may hallow all thy thoughts
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art—at home, abroad,
He still is near to thee.

Converse in mind with God;
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God;
Thy sins to him confess;
Trust in the Lord's atoning blood,
And plead his righteousness.

Lie down at night with God,
Who gives his servants sleep;
And when thou tread'st the vale of death
He will thee guard and keep.
(*Poems with Power to Strengthen the Soul*)

THE NEW YEAR

It is with mingled feelings we approach the New Year. We look back over the days of the past twelve months and see the many mistakes we have made and the many lost opportunities for service. There have been days of disappointment and suffering, yet we recall God's wonderful goodness in every experience. We dwell on these and enjoy living again the days past.

Looking backward may have some value but more important now is the Forward Look. Our mistakes and our failures may be valuable in helping to guide us into more faithful service during the New Year. God is giving us another opportunity. The New Year challenges us to try again, with the hope of doing better.

A famous painter, when asked which of his pictures he considered the best, said: "My next." He was not satisfied with his work but was ambitious always to make the next opportunity worth while.

As we enter the New Year it is with the desire that the mistakes and blemishes that marked last year's record may not be found in the review of 1939. We live one day at a time, but as we go forward may we make the prayer of Ernest R. Wilberforce ours for the days of the New Year:

JUST FOR TODAY

Lord, for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for today.
Help me to labor earnestly,
And duly pray;
Let me be kind in word and deed,
Father, today.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Through all today.
Let me in season, Lord, be grave,
In season gay;
Let me be faithful to thy grace,
Dear Lord, today.

And if, today, this life of mine
Should ebb away,
Give me thy sacrament divine,
Father, today.
So for tomorrow and its needs
I do not pray;
Still keep me, guide me, love me,
Lord,
Through each today.

SENIOR LIFE MEMBERSHIPS

$25.00 Each

November 1, 1938 to December 1, 1938

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24. Mrs. Lloyd Haupt, Akron, Ohio. By Y. W. M. S. of First Akron.
25. Mrs. Rilla Wegner, Seattle, Wash. By W. M. S. of Queen Anne Church.
26. Mrs. R. C. Ramsey, Belle Center, O. By her daughter.
27. Mrs. Lindsay Moore, Chicago, Ill. By Mrs. D. F. Matchett.
28. Mrs. E. F. Jackson, Chicago, Ill. By a friend.
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1. Mrs. Thomas B. Turnbull, In Memoriam. By Wynnefield W. M. S. of Philadelphia.

Young Women's Department
including
Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y. W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENT—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan.

NEW PAGE

God turned another page last night;
It lies before me clean and white.
The record of the years agone,
The story of the journey done,
Is folded by. Its smiles and tears
Are sealed among the vanished years.
The past is very dear to me,
But now I turn to days to be.

What story shall my pen unfold,
To add to that already told?
Though it be drab and workaday,
I trust some heroism may
Shine in its pages; in its dust
Some grandeur gleam; and I still trust
That on some lovely day or night
The tangled plot will come out right.

—*Clarence Edwin Flynn.*

NEW SOCIETIIS

Monmouth Presbyterial—9th Avenue Monmouth Marigold Circle—16 members—Pres. Rachel Buchanan.

This society is a teen age group. The particular name has graced other societies, predecessors of this one. Had the previous organization not disbanded, this might have been the same organization made up of new material.

There is an advantage in maintaining the organization, only replacing the membership as the years make this necessary. This makes it possible to retain the first organization *date* and the original *place*,—or an advanced one if one or more of the senior societies fade out,—on the presbyterial roll. If this rule be followed, the congregation and the society are able to attend conventions regularly or whenever the time for a delegate comes.

There are new societies already functioning that have not sent in the necessary information for publication on this page. Please report all promptly, so that a long list may not be necessary after the church year has closed.

STUMBLING-BLOCK or STEPPING-STONE?

This is something to consider now that a brand New Year is here. It is too late to do anything for 1938, but 1939 offers three hundred and sixty-five opportunities for helpfulness, or will they prove to be hindrances? Many have good intentions sometimes but are not the help they might be. Clumsy performance may offend to the point of loss of interest. A state of preoccupation which causes one to overlook a friend may leave a sore heart. A failure to express appreciation of a kindness may strain a friendship.

To appear critical of others in the church may destroy happy fellowship.

There are so many ways by which we may discourage a new member, or one of the shy type, or of limited experience to the point of being stumbling-blocks. In these "fast-living" days, so many of even middle life and older are standing in the way of normal development of the youth of today. A different value is being placed on the Sabbath and all that pertains to it. Spiritual ideals are passed over lightly. This day God claims as his very own, yet men invent all sorts of ways to use it. It is becoming a day to visit the old home, to hold anniversaries, to do the many things left over to take care of on the day of days. When older people translate so liberally the use of the Sabbath, can it be expected of youth that it keep the Fourth Commandment as God wrote it?

And as for social usage, do you consider it a stepping-stone for youth when a father or mother or a grandmother sits up in a private company or in a public place such as a hotel or a restaurant and puffs away at a cigarette?!! What about the Christian mother who offers cocktails to the guests of her young people? And what can be said of any Christian woman who accepts a cockail at a function lest she offend her *hostess!* What about her *Lord?*

Has not the time come in this highly scientific world, and yet a world filled with temptations of all kinds, for the grown-ups to accept responsibility? This responsibility is to make it safe for those who are coming after.

This is not to say that youth is to be free from protecting its own age group and those younger. It is still true that man is "his brother's keeper" even as was Cain supposed to be to Abel. Most of our difficulties come from an incorrect interpretation of life's meaning. May this not account for the indifference of professed Christians to the work of the kingdom? The lack of desire for things only arises from some condition. There must be some reason for the multitudes that do not take seriously the claims of Jesus Christ. That hosts are easily led into club life, good as much of it may be, and will spend hours each month in secular organizations uncomplainingly, yet are very unhappy themselves and make others feel cheated if the missionary meeting seems to be a little lengthy, makes one wonder *why!*

"No man liveth to himself." As life progresses, we either help or hinder. There is no neutral ground. Stumbling-block or stepping-stone? 1939 will need the latter in order to give safe conduct to its travellers. The peculiar thing about this is that each one is to be a stepping-stone herself unless she chooses to remain a stumbling-block! 1939 for a sufficiency of stepping-stones!

YOUNG WOMEN'S SPECIAL COLUMN

Miss Helen McLenahan, matron of the Girls' Dormitory at Frenchburg, Ky., has sent in a sketch of her work. Those who are eager for news of our Special workers will find items of interest in articles such as this one.

"My work at Frenchburg is the happiest experience of my whole life. First of all, I have a beautiful place to live; second, the whole group of teachers is so congenial; third, my task is one that I enjoy. My work for the most part is pleasant.

"I have thirty-four girls now. They are learning to be good housekeepers and cooks. There were over two thousand hours of work done by the girls the past month. I have a good study hall in the evenings. For the first six weeks' period in the high school group in the dormitory, there was only one red

mark, and one-third of the whole group in the dormitory was on the honor roll.

"We have many good times,—a Hallowe'en party, weekly play nights at the gym, hikes, basket-ball games, and group sings. Some of the girls pop corn, which they have raised and brought from home, almost every Saturday afternoon.

"Some of the girls are not in excellent health and we have no doctor to help them. Several become fatigued so easily. Several have had infections this fall and need iron shots. We have not the money to provide them. At least five of them need glasses. They cannot afford them. Most of the girls need dental care and several need immediate attention. It is difficult to teach preventive medicine when we have no doctor or dentist in the county. We are happy that the spiritual life is good. Yes, life is good."

A SOCIETY'S DOINGS

The Elinore-Susan Circle of Clinton, Pa., held its first birthday meeting and party at the home of Mrs. Theo. Carlberg, who organized the circle and has been its sponsor since its organization.

The invitations were made of orange art paper in the form of candle sticks tied with black ribbon. Each girl brought a birthday gift to be exchanged with her Circle Sister.

After the business meeting and program, games were played, birthday offerings given, and a beautiful birthday cake was cut. The refreshments were enjoyed in the glow of orange-colored candles, carrying out the color scheme of the season.

Patricia Jamison was in charge of the program, Goldie Wherry, treasurer, in charge of the Thank Offering. Dorothy Wallis, a new member, is to be in charge of the Christmas Party.

Our readers are always looking for new ideas for their programs. Will you not share your triumphs with them? Just think back over your experiences and tell all about that good time.

HERE AND THERE

(Continued from page 268

days. A friend took me to call on Miss Margaret Currie. We found her reading again her pile of birthday cards; for she had passed her ninetieth mile stone a few days before and many friends had come in this quiet way to greet her. While confined to her room, she has kept abreast of church affairs through the church periodicals and when she learned that I was one of those who had visited the foreign fields, how she did ply me with questions! This little visit with her was a distinct pleasure. From Monmouth I turned toward home and began a series of Thank-Offering and pre-Thank-Offering meetings.

To answer your question, yes, one does get weary in travel, and certainly bored at hearing oneself talk; but never tired of telling the story nor of meeting with the different churches. We are convinced that the women of the Christian churches—for we met with some interdenominational groups — are among the best people on earth, and those of our Missionary Societies the cream of them all.

Girls' Circle Program

MISS HELEN JOHNSTON, 506 Woodbine, S. E., Warren, Ohio

WIELDING THE BRUSH

INVITATION—From Brown art or plain wrapping paper cut small artist's palettes, dab with yellow, orange, red, violet, blue and green paint and glue onto note paper. Through the thumb hole thrust half a dozen brushes also cut from paper and lined with ink to imitate bristles. Write this message:—"Ours is the privilege of wielding the brush, not only on the canvas of our own lives; but also on the lives of India's Millions. Come, improve your brush technique at Circle meeting, (date, time, and place)."

If a POSTER is preferable borrow a palette and a number of brushes from an artist friend, print your message and fasten it to the center of the palette with gummed tape placing dabs of paint around it. Display in a prominent place.

PREPARE six or eight brushes of various sizes by applying color and letting it dry onto the bristles so as to be visible. Label four of them: — Conviction, Surrender, Prayer and Purpose.

LEADER—"A certain professor in an art school once became a much talked of gentleman because he insisted six dozen brushes were not too many for any student. None of us, whether trained in picture composition or not, would attempt to work with only one brush if we were painting, would we? Most of us probably never will paint a picture, yet there is a canvas—the canvas of our lives—on which each of us has already applied some strokes and upon which we shall continue to express ourselves. In other programs this past year we have discussed the colors we will use and the kind of canvas we should have. How then shall we apply the Gold of His Love, the Blue of His Truth and the Red of His Sacrifice to these lives of ours?"

Four girls step forward, in turn, each selecting one of the marked brushes; holding it while speaking.

1st BRUSH—"Without conviction of the need for Christ our lives are empty and shallow; we must realize our frailty — our incompleteness without His Master touch. We must believe in Him wholly in the knowledge of what he can do for us. I am a very necessary brush—it is I whose decisive strokes form the foundation or background."

2nd BRUSH—"Without surrender to the Will of God our lives are narrow and selfish; we must let Him come into our hearts and rule there supreme. Colors applied with me are bright and lasting."

3rd BRUSH — "Without prayer our lives are arid and lifeless; we must talk to God to know Him; we must place in Him our faith and trust. Colors applied with me are the highlights which bring beauty to your work."

4th BRUSH—"Without purpose life loses its meaning and self is foremost; we must wait upon God for instruction and advice but upon receipt of our Working Plans must push forward with His Gospel into those lives not yet lighted by Him. Colors applied with me round out your picture giving the difference between a mere painting and a masterpiece."

LEADER—"If we want to make our lives and those around us beautiful we must be careful to keep these brushes clean. Let us be willing, earnest, and enthusiastic imitators of the crystal Christ whose rainbow colors can so brighten our canvasses."

SING Bible Songs Hymnal No. 19, "My Words and My Thoughts."

LEADER — "When once the orange, indigo and green of the Master's zeal, His strength and power, His mercy has brightened our lives, can we settle back into a complacency that will not pass Him on to others?"

SING Bible Songs Hymnal No. 105, "Tell All the World."

LEADER—"Today as never before India needs Truth, Love and Christian strength. Her young people seek knowledge of Christian ways. Have we done anything to help them?"

1st REVIEWER gives Chapter V of the Study Book MOVING MILLIONS. Give the background of the mission schools, the types of schools prevalent today, their influence and the necessity for their existance.

A CIRCLE GIRL interrupts to ask, "What is the Christian Church doing in India?"

2nd REVIEWER uses Chapter VI telling about the native churches and their work, and how we can help them.

LEADER—"You will agree, I am sure, that India needs our Saviour and His rainbow reflections. She must learn to apply these colors that the many now living a drab, dreary and colorless existence may find new meaning in life through Him. Our workers have carried the Gospel to some of these people but there is yet much to be done."

Ask your SPONSOR or a young woman from an older society to give a very brief summary of the whole Study Book stressing the last chapter; attempting to emphasize the Indian outlook and the responsibility your circle may assume. Have her direct a circle of prayers closing the program. Try to have every girl take part.

For your SOCIAL HOUR secure the game INDIA. It is No. 3 in the "Know Your Mission Lands" series. Our Literature Department will supply you. You will find it fun in checking what you have learned about the land of India.

TO SUM UP THE NEEDS OF INDIA IN A FEW WORDS:

1. Men and money to undertake the evangelization of the one hundred million who are at present beyond the reach of existing missionary agencies.

2. India's sons to go as missionaries and evangelists into the vast unoccupied areas.

3. Evangelists and teachers to instruct and train for the Church life those who are coming in large numbers in the mass movement.

4. Educationists, men and women, to train Christian youth for the service of the Church and service of the Motherland.

5. Consecrated women to carry the light of the Gospel into the zenanas.

. Missionaries and Indian evangelists to rouse the indigenous Church to a deeper Christian life of faith, love and devotion.

What can you do? What can I do?

Pray; Give; Go.

Bishop Azariah in India and the Christian Movement.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

IN SOUTHERN SCHOOLS

Tennessee Presbyterial, which has not met in regular session since 1930, met at Prairie in November. One member reported, "The women responded splendidly, at least 25 were in attendance, and all manifested renewed interest. It rivaled the Jews' joyous return to Jerusalem after their long exile. All officers and secretaries were elected and are anxious to get busy." There are 100 Juniors and a goodly number of Young Women in that field—surely a field worth cultivating.

Mrs. Noah Steele read a paper she had read at a former meeting a long time ago. She had rescued this paper from her home which was totally destroyed by fire recently. The Steeles were one of a few families that purchased land and built a home on the farm at Prairie which was owned formerly by the Board. Mrs. Steele has 12 children, 11 of whom have finished High School; the 12th is going good work at Prairie. Two of the girls spent one year each, at Knoxville College but are not able to finish their course because of the lack of money. One son is working hard in order to attend the college next year. We do pray that some of our Northern friends may be touched by the need of these worthy people and help to finance them in their ambition for a college education.

Prairie reports many interesting problems: some students are keen intellectually—some very dull. Then there are behavior problems which can be traced to heredity and environment. These are not hopeless, for they are all children, instruments for good or evil.

A motherless family of four was found in the outlying districts whose condition was not much better than that of darkest Africa, the children being ragged, hungry and cold. They had never been to school and their plight was beyond description. The community people clothed them from their scanty supply and persuaded the father to allow them to attend school. This is but one example of the need in the home land—proving that there is "much land to be possessed" even in Christian America.

Arlington: Mrs. Betty Taylor Groves of the Arlington mission reports the meeting of the Presbyterial at Prairie brought new light into the community, and will help all of our work. She was elected Thank Offering secretary. She asks prayers that she may not leave one stone unturned in helping her Presbyterial to do its best. She reports 11 fine girls and seven boys under her care in the dormitories. Owing to financial conditions one girl and one boy had to go home. Farms are not paying and money is scarce and she may not be able to keep the car she bought, and which is so much help to her in her visiting, but she says "I do not think of that loss."

Chase City: Miss Anna Rutherford, who for years was the Home Economics teacher at Knoxville, has returned in the same capacity to our school in Chase City. We are glad to welcome her back into the fold, and are sure the work will prosper under her guidance. She says the girls are getting more than class room work; they are learning self-control, thoroughness, application to work, values and appreciation along certain lines. They are learning, also, the Home Economics chapter of the Old Testament—Proverbs 31.

Henderson: Miss Warren, Home Economics teacher at Henderson, reports that the waste pipe in the kitchen had worn so that during the summer water stood on the floor and ruined the linoleum. This meant

repairing pipes and purchasing new floor covering. The walls and ceiling were badly in need of repair, so for the last three weeks they have been cleaning, painting and calcimining. The girls in the classes have done most of the work. The boys in the agricultural department were most helpful, all working early and late without a word of complaint. There is a marked improvement in the appearance of the place and the girls are very proud of their handiwork. Miss Warren thinks that many of the things they have learned to do in this project will be duplicated in their homes—"A consummation devoutly to be wished." Most of the girls come from homes where parents are not able to spend money for anything other than bare necessities and in some cases cannot supply the needs in food and clothing. Some of the factories have closed, and others have turned off workers. This has forced many into jobs where they can earn only three or four dollars a week. Several inquiries have been received from friends in the north concerning the footnote in the Magazine, saying, "do not send second hand clothing to Henderson." If there has ever been a time when the people in this vicinity did not need it, that is certainly not the case now. There is much need and suffering around us and many of our students are in need. Please say to any, that may ask, and have something to give, that it is greatly needed and will be much appreciated at Henderson.

Readers Please take Notice.

Miller's Ferry, through Prof. Williams sends greetings to its friends everywhere. The school has grown steadily and if the enrollment continues to increase, the present seating capacity will be inadequate. It may be interesting to our friends to know that many of the students walk as much as five and seven miles to and from school every day. During the rainy season this is rather an undertaking. These children, large and small, walk through mud and slush, often poorly clad, but glad to be in school. A school bus is badly needed here and would alleviate this condition and prevent much illness due to cold and exposure. Is there not some good friend somewhere, who will help to secure this greatly needed convenience?

The young people are taking an active interest in all of the religious organizations. The Y.W.M.S. is an interesting and busy group. Its meetings are held on week days so that the girls of the community may attend. A happy gesture of this group was the distribution of Thanksgiving gifts of food to the aged in the community. Without the generous gifts of used clothing many families would be suffering. Overcoats for boys and men are needed badly. To all who have contributed to this much needed department, we extend our most heartfelt thanks.

Camden reports the enrollment, as well as the attendance, shows a marked improvement over that of last year. The enrollment is 348 an average attendance 299. Aid has been given to 14 students—seven boys and seven girls. The fact that all work done about the campus is done by students makes this help possible.

Recently, the teachers have taken under their care and protection, a young girl of the community who is deserving both as an individual and as a student. She has recently lost her mother, and being an orphan and alone, felt she must discontinue her school work. She is a member of the senior class and as yet there are no definite plans for her after this year. Will you add your prayers to those of Professor Peoples that a way may be provided for so worthy a girl, that she may be properly cared for? They are grateful to the churches and organizations

(Continued on page 291)

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

FRENCHBURG SCHOOL

By H. GLENN STEPHENS,
Superintendent

The Christmas season finds Frenchburg School busy in preparing and distributing Christmas boxes to the poorest families of the county. We are handicapped a bit this year by a lack of material to supply as many boxes as usual. Contributions of Christmas material have not been as frequent as in some years. However, we are glad to be able to bring Christmas cheer to a large number of families.

During the month of November we enjoyed two get-together dinners at the church. The first one was in the nature of a reception for the retiring minister and a welcome for the incoming minister. More than a hundred were present for the dinner and enjoyed the fellowship of the evening. The second was a community Thanksgiving dinner. Seventy-five members and neighbors gathered in the church basement for the noon meal on Thanksgiving Day. The fact that we enjoyed the first heavy snow of the season made it possible for more to attend as there were fewer who went hunting and on vacation trips.

Another very enjoyable evening was spent in a church social. Games and contests were planned to occupy the full evening and to bring everyone into participation. Over a hundred were present. The activities were in charge of Rev. McMains assisted by a committee of the Young People's Society.

Our basketball team is enjoying another successful season. We have won every game played thus far. Two games played this week were won by a single point. Almost too much tension for weak hearts.

The Used Clothing store has been building a splendid stock of goods during the past two weeks. It appears that all the societies gather their contributions during the autumn months and we enjoy a flood of contributions. We want to thank everyone who has helped us to maintain this useful feature.

Some individuals and societies feel that insufficent notice is given of the arrival of their contributions. During this rush time we often have as many as forty contributions in a single week. On the majority of them there is very little to identify the donor or the society. Some of them have no identification save the name of the railroad station from which they are shipped. Some of them have some splendid new articles packed with Used Clothing. The hasty examination the box gets before it is stored away fails to discover this fact and it may be a week or month before the box is unpacked for the store. In the meantime the identification is probably lost. May we say that we appreciate deeply the effort, expense and interest our contributors expend and if we fail to acknowledge promptly or fully it is because we cannot reach all the tasks. You can help us greatly by dropping us a card to notify us of the gift and its nature or by putting on top of the things inside the box a notice of the donor, contributor and the contents of the box. In the meantime we will acknowledge the receipt as best we can and try to tell you of the activities we are carrying on as your stewards.

THE FIELD SECRETARY SPEAKS

November—Thanksgiving month and a month to give Thank Offerings. Counting blessings is a wonderful exercise—but when we have done our best we say, "They are so many; I just cannot give any adequate gift." Nor can we; and as we approach the birthday of the greatest blessing of all—the gift of

our great Saviour—our offerings seem smaller still, so small as to seem insignificant; yet He accepts them and, by His blessing, makes them great. I am thinking, though, of next year's Thank Offering and hoping that every member of every Society—W.M.S., Y.W.M.S., 'Teen-age, and Junior—has a Thank Offering box already started; white or blue or pink, to say "Thank You" for blessings as they come—regularly for daily blessings and at special times for His "thoughts which are to us-ward." What an offering we shall be able to bring to Him if something is dropped into each of our boxes for each blessing received! and what a Revival we shall have in our own souls and in our churches if a prayer is offered with each blessing so recorded—how many souls will be snatched from the Evil One—in our home-land and in our lands far away!

During November your Field secretary gave eight Thank Offering talks and is now visiting in the churches and societies of Kiskiminetas presbytery.

Let us *pray* and *give* and *work* that another year in our Societies may mean more than this last one to our Lord.

Yours very sincerely,
Sallie E. Dickey.

NEGRO MISSIONS

(Continued from page 289)

that have remembered them so generously. The boxes and donations have gone far toward making it possible for students to attend school, and furnished numerous necessities that many lack. The appreciation for these gifts cannot be overestimated. The religious work moves forward as well as the school work. Prayer meetings and daily devotions are led by scholars as well as members of faculty. The Sabbath School is in the midst of a membership drive and several new members have been added to the roll.

To every individual and society that helped to make Christmas the happy occasion it was for these underprivileged children of our Negro Missions and their mothers we pray with Little Tim, "God bless us, every one."

A FEW STRIKING SENTENCES

The following are a few of the striking sentences uttered at the Baptist Convention held a few months ago:

The world is giving men shirts—red shirts, of anarchy, black shirts of despotism, brown shirts of tyranny. What the world needs is men clothed in the white robe of Jesus of Nazareth. *S. M. Ortegon.*

Today in the American city sin is gloriously housed, air-conditioned, indirectly lighted, and well protected from interference. *W. E. Smith.*

Measured in terms of great mechanical achievements, the city is our glory; measured in terms of spiritual accomplishments, the city is our shame. *J. W. Thomas.*

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

THE YAKIMA MISSION

A deed for the property purchased for the Yakima Indian Mission at Toppenish, Washington, has been received by the Women's Board and the dream of Evangelist Edward J. Sam and his group of Christian Indians is now a reality.

The Home Mission Committee of Puget Sound Presbytery has been negotiating for the purchase of a property for some time, but now the deal is closed. The grantor is McKinley Grange No. 596, Patrons of Husbandry of Toppenish, Yakima County, in the State of Washington, and the former Grange Hall upon this property has been repaired and made suitable for religious services. This property became available when the grange decided to build a larger hall on another location.

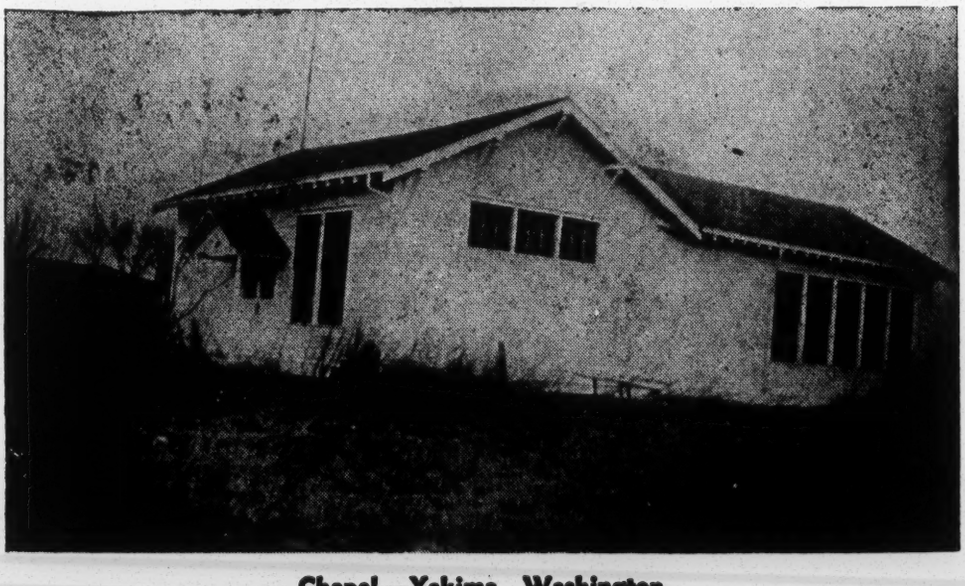
In a letter to Rev. G. G. Wilson of the Home Mission Committee, Mr. Sam wrote of his joy in having a place of worship. On Sabbath, November 20th, by the time of morning service Mr. Sam said, "I counted fifty Indians with joyful faces much pleased to hear about the building and services. It made me rejoice to hear some say, 'My! we got a nice Church.'

"I overheard Chief Job Charley and others speak about the building and heard them say that the Church should be opened on Thanksgiving Day and that everyone should bring something to eat and all have dinner together and have a service. So we are all going to gather in our new Church and sing praise and thank God for his many blessings, thank Him for this new work and a Church home, and for our White Brethren.

"Brother Wilson, I now know that this work is going to be a success, and I wish to inform all those that have used their efforts, their influence, their sympathy, their means and their prayers for this work; this work is on the road to success because it is backed by many prayers."

AN OLD INDIAN WOMAN

Daughter, she, of chieftains proud;
Wooed by all with praises loud
For her beauty and her grace
Princess, she, of noble face,
Many braves her favor sought,
But her hand could not be bought.



Chapel—Yakima, Washington

It, to him, should given be,
Who showed most of bravery.

One there was, a warrior tall
Whom she loved the best of all
Wooed he her with silent glance,
Oft they met, as if by chance.
In the dance his stealthy tread
All the other dancers led.
On the hunt for buffalo
He was always first to go.
Or, when war cries echoed shrill
He was foremost o'er the hill.

But the years have sped away
Leaving her old and bent and gray.
Now the road with iron rail
Where was once the blood-stained
trail.
And the country all is changed
White men's homes where Sioux
once ranged!
Now her children's children go
To be taught by the white foe.
To the white man's God they pray—
She has never learned the way.
She must potter round and work,
Doing what the others shirk;
Bring the wood, and water haul,
(Clad in faded gown and shawl)
Make the fires, stir the soup.
Others rest, but she must stoop
O'er the kettle, keep it hot,
Eat the dregs left in the pot.

In the corner she may lie
Crooning of the life gone by.
Late I saw her on the road
Bending neath a heavy load.
Just a woman, old and grey
Trudging, lonely, on her way.

By *Louise A. Johnson,* Mitchell, So. Dakota Missionary to the Indians.

(*Missionary Review of the World*)

WARM SPRINGS NEWS

Missionary life on the Reservation has many lights and shadows. On Sabbath, November 27th, the attendance at the Church services, morning and evening, was below par probably because of the Thanksgiving vacation and conditions at the Government School.

But the shadows disappeared in the afternoon service; this service is for the older Indians. Despite the inclement weather conditions, thirty-three attended the Communion Service at the Mission and thirteen sat down at the Lord's Table. There were six infant baptisms also at this service.

The coming of Mrs. Lewis, wife of the irrigation engineer, seems to be the answer to prayer for a helper in the Sabbath School. Mrs. Lewis has had experience in Mission work and is very much interested in Church work and will be a blessing to our Mission.

The Government kept the missionary busy with weddings, for in one day four couples, who had been living together in the so-called Indian marriage fashion, were rounded up by the Judge, made to get licenses and to get married legally. It is tragic the way in which the Indians lightly regard this sacred institution. This is probably the beginning of a campaign by the Government to have the Indians conform to the marriage laws of Oregon state.

TAMA

Mrs. F. C. Patterson, wife of our Indian missionary at Tama was called to her brother's home in Bedford, Ohio, where their mother, Mrs. Ella Jamison McGranahan, was seriously ill and later passed to her reward on Sabbath, November 13th. The burial service was held in the Jamestown, Pa., Church on Wednesday. Mrs. McGranahan's life had been so full and active to the very end, but with her failing health she looked forward longingly to meeting her Lord. We extend to Mrs. Patterson our sincere sympathy in her sorrow.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
FEBRUARY

Miss Alice Grimes	February	4
Miss Kate A. Hill	February	4
Miss Vida J. Graham	February	9
Miss Elsie E. Grove	February	10
Miss Rosa McCullough	February	15
Miss Martha Glass	February	18
Miss R. Jean Black	February	19
Miss Jane C. Smith, R.N.	February	20
Miss Ella M. Gordon	February	21
Miss Janette Howland	February	21

THE HEARTS THAT PRAY

Sometimes, when dull indifference
Has stifled holy zeal,
A sudden yearning heavenward,
Unsought, unasked we feel.
"True hearts are praying now for us!"
With greatful tears, we say,
"Lord, turn the tide of blessing back—
Refresh the hearts that pray!"

Sometimes—ah, little do we know
How often we prevail
Through God's remembrancers alone,
When strength of ours would fail!
O, faithful, hidden hearts that plead
For others, night and day,
May living streams from founts above
Refresh you as you pray!

Adelaide Addison Pollard.

THE THANKFUL HEART

The national Thanksgiving and our denominational annual Thank Offering season are over and I am sure not many of us were able to show our gratitude in an adequate way; but although we could not give largely, our hearts are full of thankfulness. Many of us have had some difficult times during the past year, hard places to fill, and life seemed dark; but if we look carefully we can still find many things to be thankful for. We are all prone to take our daily blessings as a matter of course and often do not appreciate the blessing of health until we are called upon to suffer in some way. We do not appreciate our wonderful bodies until some part is disabled. We take as a matter of course the joys of life, such as hearing beautiful music, the songs of birds and the voices of our friends and do not realize what they mean to us until the hearing is dulled and dead. We love to look upon the faces of our dear friends, we enjoy this beautiful world, the gorgeous sunsets, the flowers, the trees, the grass growing so abundantly about us without a thought of what it all means to us until the eye grows dim and the world is dark. Then we value the blessing of sight. As we enter a New Year, may we go forth with hope and trust in our hearts that our Father will care for us as He has in the past.

Personally I want to thank my friends for their interest and their prayers during the past year, and I want you to rejoice with me, for like the blind man in the gospel story: "Whereas I was blind, now I see!" The Lord has answered our prayers and I thank you and ask your continued interest in me and in the work of our Church.

INDIA

Reports of the Annual Meeting of the Mission have been received and it was evidently a very interesting time, planning for the large work with but a limited number of workers to carry on. The missionaries enjoyed having Dr. Mills Taylor of the Foreign Board, Mrs. Taylor and Miss Anna Milligan present at this meeting.

At one session the pins which the Women's Board gives to its missionaries for thirty years' service were presented to Miss Hazel Bennett and Miss Roma Beatty in a neat speech by Miss Flora Jameson. The pin Miss Bennett received had formerly belonged to Miss Nancy Hadley, whose

sister suggested to the Board that it would be a pleasure to her to have this pin given to Miss Bennett. In a recent letter Miss Bennett writes that she is highly pleased to have the honor of receiving the beautiful pin and appreciates deeply the fact that it had belonged to her friend and that the two names are engraved upon the back.

Cupid has been at work in the Mission and consequently Miss Roma Beatty has resigned her work and has come back to America to make a home for herself and a husband. She will be greatly missed on the field as she has done a wonderful work and was much loved, not only by her co-workers but by the people she has served for so many years.

As usual, a number of changes were made in the locations of missionaries in the schools and district work, but we especially note changes made in the medical work. Dr. Hunsberger was elected Superintendent of Memorial Hospital, Sialkot, with Miss Helen Artman assisting her and acting as treasurer of the hospital. Dr. Sharp, who spent her first term in Memorial Hospital and recently returned from furlough in America, has been appointed to the Good Samaritan Hospital in Jhelum. Miss Evva Hartig, R.N., has had charge of this hospital for years but comes home on belated furlough. It was understood that unless the Mission located a doctor in the Jehlum Hospital at once, the Government would take steps to locate its own doctor there. This would very much lower the status of our hospital. Dr. Sharp will have as co-workers Miss Lillian McConnell and Miss Elizabeth McConnell, R.N.

Miss Marie Cash, R.N., has been given charge of the White Memorial Hospital at Pasrur and Miss Frances Lincoln, R.N., continues in charge of the Sargodha Hospital.

A new venture will be made in a Bible School for women, which is to be located in Rawalpindi, at the urgent request of the church there. Miss Marian Peterson will have the oversight of this important work.

We are happy to know of the arrival of our newly appointed missionaries in India. While in Sialkot they spoke of two surprises they had experienced—one to receive so many letters of welcome in Bombay; the other, that all the missionaries came to greet them at the station. Some of the older missionaries say all these young women who went out this Fall are fine and will surely make splendid workers.

THE SUDAN

The minutes of the Sudan Association which met in August have also been received and with them some interesting reports. The work seems to be making good progress and the new undertaking at Akobo is spoken of with enthusiasm. The schools are carrying on as usual, as are the Bible Women and the various missionaries. Gratitude is expressed for the arrival on the field of Miss Ellen Smith, a daughter of the Mission, to help with the educational work supported by the Women's Board; also for the addition to the Sudan forces of Dr. and Mrs. Virgil Dougherty who formerly did good work in Western Ethiopia.

We quote in part the report of the Committee on Resolutions and Appeals which was read and adopted. "'W.B.A.'—that stands for 'Well-Beloved Anderson.' At this time we echo the sentiment of the Indian friends of Dr. Anderson. Well-beloved is he to us because for more than twenty world-shaking years he has been at the helm of United Presbyterian Missions. He has not trimmed his sails to every wind that blew nor allowed the difficulties to swerve him from his course. In times of darkness his faith never wavered. Each of us felt in him a personal friend and sympathetic counsellor. We thank God for every remembrance of him. As he goes to well

earned retirement, our warmest wishes go with him, and our gratitude for his clear-headed, great-hearted leadership through the year will not fade.

"We appreciate the honor which the Sudan Mission has in providing a man to take the place of Dr. Anderson. Mr. Glenn P. Reed has been a loved and respected missionary in The Sudan since 1923. His service has been unusually acceptable to the government, to the people of The Sudan and to his fellow missionaries. We have implicit faith in his ability to perform the duties of Secretary of the Foreign Board and we pledge our support in prayer for him in his very responsible and important work.

"The retirement of Mr. Robert L. Latimer from the Treasureship of the Board of Foreign Missions terminates no ordinary period of service. For over forty years he has worked at his grilling task without complaint and without losing his personal interest in all branches of mission work, and in every missionary. He has seen the moneys given to Foreign Missions multiplied, and has dedicated his talents to the careful stewardship of those moneys, all without financial compensation. We of The Sudan hail him as a true friend and thank him for all he has done for us.

"We of The Sudan Mission express our gratitude to the unnamed donor who made financial provision for the visit of Dr. and Mrs. Taylor; to the Board for releasing him from his duties; to Dr. Russell for assuming them; and to Dr. and Mrs. Taylor for their unhurried stay amongst us. They have sympathetically studied our work, given their time and talents to us in conference, Association, and meetings of spiritual fellowship. We assure them their visit brought great inspiration and help to those who work in this land.

"We are grateful to the women of the United Presbyterian Church of North America for sending Mrs. Randles and Mrs. Boobyer of the Women's Board to visit the Mission fields, and for the enthusiastic interest with which they looked forward to and received the reports of the two representatives and of Mrs. White, Editor of *The Womens Missionary Magazine*, who also made the trip to the three mission fields. We realize that an extra burden was carried by the remaining members of The Women's Board because of the absence of their co-workers, and we thank them for their unselfish service. The sympathetic understanding of the work shown by Mrs. Randles, Mrs. Boobyer and Mrs. White was an inspiration."

A doctor is again asked for the new work in Akobo and the Doleib Hill Station committee renews the appeal of last year for a graduate nurse trained in village welfare work, emphasizing the urgency of the appeal. The vacancy left by Mr. Reed's return to America must be filled and contingent upon securing his successor for Doleib Hill is a grant offered for a thoroughly trained educationalist desired by Mr. Cox, Director of Education for The Sudan. It is believed that the sending out of these two workers constitutes an emergency such as will mean serious loss if immediate appointments are not made.

ETHIOPIA

Very little word has come from Addis Ababa. All the missionaries are well and working hard as usual. Since early August the average number of in-patients in the George Memorial Hospital has ranged from sixty to seventy. This is heavy work for our few missionaries to take care of. In the Spring it will be necessary for two of our young ladies to take furlough, which was due some time ago, and the question comes to the Mission how work can be carried on unless some new workers are available. One of the missionaries says: "We are not worrying about this for

we know it is the Lord's work and He has plans for it." We join the Mission in prayer for the Lord's guidance and help.

For a long time our workers have been looking forward to the organization of the native church; at last it seems to be in sight for classes have been started in preparation for church membership. They long to see the first group taken into the Church and ask the prayers of the Church at home that it may be a "called out" group of believers.

A cablegram carried a sad message to Miss Ruth Nichol in faraway Ethiopia that her father, Rev. William Nichol, was called suddenly from earth to heaven on Thanksgiving morning. At one time he had been a missionary in Egypt but for the past thirty years had been the minister in one of our United Presbyterian churches in Brooklyn. He was a most devoted father and was looking forward to seeing his daughter on her first furlough next summer. We sympathize deeply with Ruth and the other sorrowing members of the family.

EGYPT

Again the News Letter has come to us from Egypt and is full of interesting items concerning the work that is being carried on in all our mission stations. The schools are prospering, the attendance is large and much interest is being shown by the pupils. The Centers for evangelistic work continue to have good results by way of interesting the people.

Our hospitals at Tanta and Assiut are both carrying on with a large number of patients. Both welcomed some additions to their staff of nurses and Tanta is especially pleased to have Dr. and Mrs. Frank Thompson. The following statements are made: "We know that the whole Mission rejoices with us in their arrival. The coming of a new doctor is reason for real gratitude; the return to the field of a son of the Mission is another notable circumstance; but above all, the addition to our Mission group of two such promising workers gives us new heart to carry on, and new hope for the future. They are spending most of their time in Cairo for the next three months. The doctor is devoting his time to preparation for the government examination, and his wife is working in the School of Oriental Studies."

Miss Martha Roy was a bit late in reaching the field as she had only a short time to prepare for her return but she is already well started in her Arabic study. She is living in the Ezbekia building, boarding with the other new lady missionaries at the Girls' School in Cairo.

We note that the Girls' College in Cairo is making quite an addition to the building, made necessary by the crowded conditions of the school.

The Missionary Association meets in Assiut December 31 and gives promise of much interest. Dr. and Mrs. Mills Taylor expect to attend this meeting. We hope for a full account of the actions taken and pray that the members of the Association may be guided in planning the work for the coming year.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The Junior Special for the year 1938-1939 *is the support of Bible Women in India. The amount asked is* $2,000.00.

THE EXPERIENCES OF SOME BIBLE WOMEN IN INDIA

By LAURA CLELAND McARTHUR
Gujranwala, India

"I Too Want Christ"

"One day as I was entering a house a strange looking beggar accosted me. He wore the skins of animals and had feathers in his hair and looked so frightful there was justification for the vigorous protestations of the dogs. I asked the woman of the house if she would be giving anything to this man. She said, 'No, but he keeps coming and gives me no peace.' I said to him, 'Who are you and what do you want?' He said, 'I am a holy man. Please give me some money or some meal for God's sake.' I said, 'You say you are a *holy* man, yet you go around in such a frightful get-up that even the dogs are afraid of you. You go about collecting meal in your bag, but every day you are hungry again and have to beg more. I am sent by God, but I don't need to beg. The Lord provides all I need. I, too, have a bag, but instead of asking food from others I am constantly giving out of it the Bread of Life to anyone who will receive, and who ever eats of this Bread will never hunger.' By this time the man was ashamed and wanted to hear more, but when he asked if he might I told him if he would come dressed as a man not as a beast he might. He did so and I taught him till he said, 'I, too, want this Christ in my life. What must I do?' I was glad to turn him over to the pastor of the congregation for further instruction and baptism."

A Hindu Doctor Recommends Christianity

In a Sikh home there was a husband, wife, and some small children. One day the wife heard a missionary tell of Christ and say that "He that believeth on Jesus Christ hath everlasting life." She loved her husband and told him that if they became Christians they would never be really separated, even if death should come. Mrs. S——— was baptized and two years later her husband took the same step, drawn to Christ by the hope of eternal life. An Indian pastor had been used to help Mr. S——— to understand these things, and he was a true Christian till his death six years later.

Left with five small children, deprived of her husband's property by his non-Christian relatives, and urged by them to marry his brother, according to the Indian custom, Mrs. S——— lost her faith. The joy and hope of life gone, bewildered by grief and worry, she attempted to take her life. The doctor whom the missionary called at this time to attend Mrs. S——— was a Hindu, but he had been educated in a mission school. He soon saw that Mrs. S———'s trouble was of the heart and needed consolation from God rather than medicine. So he, though outwardly a Hindu, reminded her of the hope of the resurrection. Why did she grieve? Did she not know that Jesus Christ rose from the dead and that her husband would rise, too, and they would meet again? The Christians were much in prayer for her, so these words of the doctor

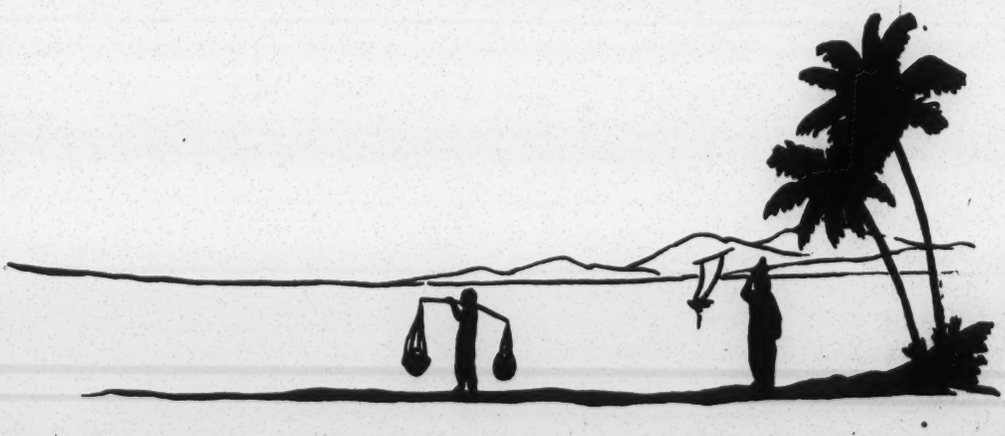
brought back her faith, and, thinking of the hope of the resurrection that Christ had given, fell asleep after days of wakefulness.

She determined that she would spend her life in the service of her Savior, so she took up the work of Bible Woman, is known as "Mamma" by hundreds in the city in which she lives, and through her witness the light of the knowledge of God has shown in many hearts.

A Personal Testimony

"When I was 12 years of age I felt a great pity for the people about me who did not know of Christ. Soon after that I was taken ill, and there was little hope of my recovery, so I promised the Lord that if He would cure me I would spend my life in His service. I took up the work of a Bible Woman, doing it as best I could. But later I had the opportunity to go for two years to a training school for Bible Women, and what I learned there helped me greatly. Still at first the work was difficult, and I did not seem to make much impression. Then I commenced to love the people. The old women I called 'Mother,' and the younger ones 'Sister.' I shared in their joys and mourned with them in their sorrows. In this way homes and hearts opened up to the word of God. Now I have a very big 'family' in that city, and the work of the Lord has made great progress."

When we ask for stories this is the kind of thing we usually get, the encouraging things, perhaps the unusual things. No one tells of the dreary round of going day by day, sometimes to the indifferent, sometimes to those who give an eager welcome because this makes a break in the day's monotony, but who are not at all interested in *the* reason for the visit, the giving of the Gospel message, so by questions, by gay conversation, by clever manoeuvering they do all they can to prevent its being given. Then, too, there are homes where the word was once eagerly received, but was rejected and now the heart is so hardened that at last it is evidently time to shake off the dust of that house, but it is with a heavy heart that one turns one's back on such a home. There are homes where there may be earnestness on the part of some, but open opposition on the part of others. There are times when l o o k i n g for new houses, for new doors to enter, one must go from door to door. Sometimes one is received, sometimes hurried away as if one were l e p r o u s. Weariness, heartache, scorn, taunts, jeers are often the Bible Women's lot. Along the difficult way God gives some encouraging experiences, but all honor to those who faithfully and persistently "sow beside all waters." These will be among those of whom it is said, "He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy bringing his sheaves with him."



Temperance and Reform Department

MRS. JOHN McKELVIE, Temperance and Reform Secretary, Monongahela Presbyterial

THE FLOWING BOWL IN OUR COLLEGES

Excerpts from W. Roy Berg's article in the Christian Herald, November, 1938. Used by permission of the Editors.

"Flaming Youth is out, whether my associates in the writing craft know it or not?" said Frederic F. Van de Water in the February 1938 Harper's Magazine. 'Youngest of 1937 no longer go to dances with gin on their breaths and sin in their hearts.'

"In an effort to discover whether Mr. Van de Water has accurately pictured the situation, I went to American college student leaders, presidents of student bodies, editors of the leading college publications and others who were in a position to analyze the situation on their campuses to get the facts.

"*Lehigh*: Student drinking is taken for granted by students, faculty and town officials.

"*Massachusetts Institute of Technology*: The majority of students do not shun a drink, but neither do they feel that drinking should be a constant habit.

"*University of Illinois*: There is more evidence of drinking among the freshmen this year than formerly and there is much more evidence of drinking on the part of women students.

Syracuse University: The lower classmen in general are still a bit scared of drinking too much. Most of the upper classmen that I know drink.

"*Brown University*: By far the great majority of students here drink to some extent.

"*Washington and Lee University* suspended a fraternity member for drinking ten years ago, yet a ministerial member of the same fraternity recently received an invitation to contribute toward the purchasing of a $4,000 bar for the basement of the fraternity house.

"*Dartmouth*: From eighty to ninety per cent of the students drink and all of the student officers and most of the faculty drink.

"*Notre Dame*: There is no drinking whatever on the campus, but most of the students drink at least a little.

"*University of California*: 80 per cent of the women drink on a date, while but 65 per cent of the men do.

"*Bowdoin*: 10 to 15 per cent do not drink.

"*Harvard*: Drinking is general according to student and faculty officials.

"*Radcliffe*: Consumption is not an issue.

"*Stanford University*: No liquor allowed on the campus.

"Summing up, we find student leaders telling us that in most of the colleges and universities, the majority of students drink.

"With few exceptions, the smaller denominational colleges report that drinking on the part of the students is a minor problem.

"In high schools, the Allied Youth Way is winning. They respond to it. Something can be done about it.'"

A New Year's Challenge! Let's pledge ourselves anew to work for Temperance.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth Street, Pittsburgh, Pa.

FOR INDIA PROGRAMS:

We continue to offer the *packet* of our own leaflets on India at 30c. Any particular leaflet may be had in any quantity at the price listed in our Catalog.

MISSIONARY REVIEW OF THE WORLD—October issue, 25c.

POEMS:

A group of three of Kipling's poems:
Song of the Women
Recessional
Paget, M. P.—the group for 5c.

A MONOLOGUE and two poems:

Monologue—Flower Prays for a Son
Poem—The New Wife
Poem—The Building Song. This is especially fine for the last chapter in *Moving Millions*.—the group for 5c.

STORY:

How Papamma Learned to Say, "Good Morning, Father."—5c.

PLAYS on India:

Mrs. Tripp Changes Her Mind—3 women — tourist, missionary teacher and Indian woman. Shows need for mission schools. —5c.

Before the Meeting—A Hindu, a Parsee, and a Mohammedan woman—5c.

The Call From Afar—5 characters —5c.

Following in His Steps — Reader and 13 characters, 7 of whom are children—5c.

Along An Indian Road — Medical —15 characters—5c.

Other Plays:

Tying Up to the Church—8c.
Men Discuss Missions—5c.

A NEW GAME on India by Mrs. E. D. McKune—50c.

FOR JUNIORS:

A Sari for Sita—Picture and Story booklet—25c.

Children of Mud Villages—This is a group of charming stories written by Mrs. Marjorie Ward Alter of our India Mission and illustrated with silhouettes typical of India.—35c.

Missionary Review of the World—October issue—25c.

WORLD DAY OF PRAYER FEBRUARY 24, 1939

The World Day of Prayer material is unusually attractive this year. We can supply you with the following:

Call to Prayer—free.
History and Account of 1938 observance—single copy free.
Poster (11 x 17) 5c each.
Adult Program—"Let Us Put Our Love Into Deeds—And Make It Real."—2c each; $2.00 per hundred.
Young People's Program—"And Who Is My Neighbor?" — 1c each; $2.00 per hundred.
Children's Program—"God's Children Live in Many Lands."—1c each; $1.00 per hundred.

We shall appreciate early orders. If your order reaches us in good season we can supply you with any quantity.

PRAYER CYCLE

The 1939 Prayer Cycle has just come out in its new and very pretty dress. There have been many changes of location in some of the fields and so we urge you to order the new Cycle now even though you have not used the 1938 issue a full twelve months. Single copy 10c, $1.00 per doz., $7.50 per hundred.

ALONG INDIAN TRAILS

A handbook on our own work among Indian people is soon to come off the press. This handbook which has been compiled by Mrs. Arthur B. McBride, Secretary, will be welcomed by our societies for it is what they have long been wanting. It will sell for 35c.

Tributes

MRS. A. B. CALDWELL

The members of the Women's Missionary Society of the First United Presbyterian Church of San Diego, California, wish to pay a loving tribute to the memory of Mrs. A. B. Caldwell, who left our small circle to join the innumerable multitude of the redeemed in the home above, on November 11.

Miss Amelia Margaret Echhert was born in Allegheny, Pennsylvania, on November 19, 1857 and was married to Dr. Alexander B. Caldwell in 1881 with whom she went as a bride to mission service in India.

The Caldwells were located in Gujranwala for the first year, after which they were sent to Gurdaspur, succeeding Dr. Andrew B. Gordon, who was then leaving on furlough. After a term here of thirteen years, followed by a furlough, they were sent to Sialkot to the Christian Training Institute. Sangla Hill, Pathankot and Jhelum were their other stations of service. At Jhelum Mrs. Caldwell had charge of the Hindu Girls' Day School.

After the death of Dr. Caldwell Mrs. Caldwell returned to the United States residing at Beaumont and San Diego, California.

The early Christians were so sure of the dawning of the glorious resurrection morn that they bid their dying friends "Good Night" not "Goodbye." So we would say to our friend:

"Until the Easter glory lights the skies
Until the dead in Jesus shall arise,
And He shall come, but not in lowly guise—
Good Night!

"Only "Good Night" beloved, not farewell—
A little while and all His saints shall dwell
In hallowed union indivisible—
"Good Night!"

"Until we meet again before the throne
Clothed in the spotless robe He gives His own.
Until we know even as we are known—
"Good Night."

Laura G. Dorsey,
Mrs. H. L. Miner.

REV. LEE E. RIFE, D.D.

The Women's Missionary Society of the Norris Square Church, Philadelphia, Pa., wishes to pay tribute to the memory of our beloved pastor, Dr. Lee E. Rife.

Dr. Rife was suddenly called from us to his heavenly home October 17, 1938.

Our pastor was a man after God's own heart, spiritually minded and a man of prayer. He preached our Thank Offering sermon for twenty-two consecutive years. He had a great missionary vision.

Dr. Rife's manner of going was like a transfiguration to him but to us a great sorrow, which has filled our hearts.

"Some day with tearless eyes we'll see,
And then, in heaven we'll understand."

Sarah Crowe Parker
Mary E. Forsythe.

MISS MAME C. SMITH

The Women's Missionary Society of the Norris Square Church desires to express our love for and our sorrow in the death of Miss Mame C. Smith.

Miss Smith was our faithful and efficient Secretary for fifty years. The only meeting she had missed in all these years was the one just before she was called to her eternal reward.

Miss Smith used all her talents in the Master's service. She loved her Saviour; she loved God's house, His worship, His last command. She loved our Missionary Society; she loved little children and was superintendent of the Primary Department for fifty years.

"We cannot say, and we will not say,
That she is dead. She is just away."

Sarah Crowe Parker
Mary E. Forsythe.

MRS. MABEL McCREERY TUGGY

The Women's Missionary Society of Riverside, Calif., wishes to express appreciation of the life and character of Mrs. Mabel Tuggy, daughter of the late Rev. W. H. McCreery of Loveland, who was called "Home" suddenly Sept. 5, 1938. Mrs. Tuggy was treasurer of our Society 16 years. She was keenly interested in all Missionary work. Two sons have served in Foreign Mission work. She was a Life Member of W. G. M. S. Her life was a living testimony of her love and loyalty to Christ.

Mrs. W. T. Bigger
Mrs. Flora Hawthorne
Miss Ida McIntosh.

MISS MARY J. BARCLAY

The Women's Missionary Society of Hebron U. P. Church, Monongahela Presbytery, desires to offer a tribute of love and appreciation to the memory of our friend and co-worker, Mrs. Mary J. Barclay, a charter member of our society, who passed to her eternal home, October 11, 1938.

She was the widow of Dr. David Barclay, who was pastor of Hebron Church for forty-two years.

Her life was a living testimony of her love and loyalty to Christ. She loved her church, the missionary society and her beginners' class of small boys, of which she

was the faithful teacher for more than fifty years. Attending faithfully, all these as long as her health permitted.

Truly, she fought a good fight, finished the course, and kept the faith. After a long useful life of 87 years, she rests from her labors.

We commend her loved ones to the care of the Heavenly Father; and pray they may have the consolation Christ alone can give.

Mrs. J. G. McCutcheon
Mrs. Harry Beswarick
Mrs. Morrow Long
Committee.

MRS. J. PAUL GROVE

It is with deep regret that we note the passing of the second member from the Woman's Missionary Society of Guinston U. P. Church, Highrock, Pennsylvania, in the past year.

Mrs. J. Paul Grove who was called home August 28, 1938 was a faithful and active member of the society.

Her cheerfulness and courage, through her suffering, made her an inspiration to all who came in contact with her. We shall miss her sorely but we know that at last she has been healed by the great Physician.

May we try to serve Him in that same untiring manner and with that same love for which she set the example.

Mrs. James McPherson,
Mrs. G. A. Menges.

MRS. MARIA McCARL

The Margaret Andrews Missionary Society of the United Presbyterian Church of Chicopee, Mass., wishes to pay loving tribute to the memory of Mrs. Maria McCarl who was called to her reward October 13, 1938.

She was a faithful and loving servant of her Lord and a diligent student of His Word. We bear witness to her upright Christian life and her loyalty to the Master and His Church. We will miss her presence but rejoice in the thought that she has entered upon a higher service.

Frances I. Andrews,
Esther R. Taylor,
Elizabeth W. Holmes,
Helen Neuhauser.

MRS. CYNTHIA MINCER
MRS. MARY CRAWFORD

The Women's Missionary Society of the United Presbyterian Church of Mars, Pa., R. D. 1, wishes to pay tribute to two of our beloved members who were called to their reward this past year: Mrs. Cynthia Mincer on July 16, 1938 and Mrs. Mary Crawford on October 5, 1938.

In their long suffering and weakness they ever manifested their faith in Him who doeth all things well. They were deeply interested in the church, especially in the Missionary work. Our society has lost two members whose example in faithfulness should prove an inspiration and example for us to follow.

We pray that their loved ones may have the consolation that Christ alone can give.

Mrs. Georgia Knox,
Mrs. Wilda Fiel,
Committee.

MRS. ELIZABETH EBERT

The Women's Missionary Society of the Ingram United Presbyterian Church wishes to pay this tribute of respect to the memory of Mrs. Elizabeth Ebert, who was called to her reward September 6, 1938.

Mrs. Ebert was a quiet and unassuming woman but her faithfulness was a testimony of her great interest in the work of the Kingdom.

Mrs. W. C. Wissel,
Corresponding Secretary.

MISS ETHEL COLLINS

The Women's Missionary Society of the United Presbyterian Church of Santa Ana, California, desires to pay a tribute of love to the memory of Miss Ethel Collins, who was called home September 9, 1938.

Miss Collins was a devoted member of this society, faithful, efficient, and willing. She loved her Lord and sought earnestly to obey His Word.

We miss her earnest prayers, her wise counsel and her friendship. She fought the good fight, she finished her course and has now entered into the joy of her Lord.

"Blessed are the dead that die in the Lord."

Mrs. S. H. Finley,
Mrs. C. T. Eisele,
Mrs. W. S. Kennedy.

MRS. CHARLES M. WHITLING

We, the members of the McQuiston Chapter of Missions of the Cochranton U. P. Church wish to pay tribute to the memory of Mrs. Charles M. Whitling who entered into her eternal home April 30, 1938.

She was faithful in her attendance at missionary meeting, prayer meeting, Sabbath school and church. We thank God for her life of service, both in the church and in the home.

To her loved ones we extend our sincere sympathy in their loss, and commend them to the great Shepherd whom she loved.

Committee.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Helen Artman, 1920 — Sialkot City
Miss Kathryn Beattie, 1920 — Lyallpur
Miss Minnie Beatty, 1912 — Abbottabad
Miss Hazel Bennett, 1908 — Guiranwala
Miss R. Jean Black, 1921 — Sialkot City
Miss Adah P. Boggs, R.N., 1938 — Pathankot
Miss Lois Boyd, 1918 — Sialkot City
Miss Frances E. Brown, 1927, 1937 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, R.N., 1926 — Pasrur
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Margaret Fehlman, 1918 — Zafarwal
Miss Betsy Fleming, 1918 — Sargodha
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Alice G. Hill, 1938 — Pathankot
Miss Janette Howland, 1921 — Campbellpur
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Pasrur
Miss Olive Laing, 1912 — Sialkot City
Miss Sarah Jane Lamont, 1928 — Pathankot
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Laura R. MacLachlan, 1938 — Pathankot
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Lillian A. McConnell, 1902 — Jhelum
Miss E. Marjorie McCrory, 1936 — Guiranwala
Miss Evelyn M. McKelvey, R.N., 1938 — Sialkot City
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Grace N. Ranson, 1936 — Sangla Hill
Miss Louise Scott, 1916 — Guiranwala
Miss Helen C. Sharp, M.D., 1932 — Sialkot City
Miss Kate E. Spencer, 1918 — Sargodha
Miss Vivian Trimble, 1921 — Pathankot
Miss Ruth A. Warnock, 1918, 1936 — Sargodha
Miss Helen V. Weede, 1928 — Zafarwa
Miss Georgia Wengert, 1920 — Gurdaspur
Miss Dora A. Whitely, 1911 — Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884
211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Ruth Ardrey, 1921
826 S. Ogden St., Denver, Colo.
Miss N. Addaline Brandon, 1931
55 Elizabeth St., Hartford, Conn.
Miss Vida J. Graham, 1922 — Bisbee, N. Dakota
Miss Evva P. Hartig, R.N., 1924, 904 Publication Bldg. — Pittsburgh, Pa.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Glendine Lundquist, R.N.
Lutheran Hospital, Moline Illinois
Miss Margaret Murdoch, 1924
Cambridge, N. Y.
Miss Laura Reynolds, 1924
100 Crosley Ave., Kenmore, N. Y.

RETIRED

Miss Emma Dean Anderson, 1881
231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897
719 West 24th St., Oklahoma City, Okla.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Mary Lawrence, 1893 — Harmarville, Pa.
Miss Mary E. Logan, 1891 — Rushville, Ind.
Miss Rosa McCullough, 1879 — Greenwood, Mo.
Miss Henrietta A. Moore, 1898
133 Grove Street, Eustis, Florida

EGYPT

Miss Hazel E. Anderson, 1937 — Cairo
Miss Ella M. Barnes, 1911 — Cairo
Miss Margaret A. Bell, 1901 — Fayoum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1918 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Miss Lucia Dwight, 1919 — Beni Suef
Miss Davida Finney, 1915 — Assiut
Miss Alta G. French, 1925 — Beni Suef
Miss Elsie French, 1909 — Cairo
Miss Martha C. Glass, 1922 — Cairo
Miss Eulalia D. Grether, 1929 — Tanta
Miss A. Constance Harper, 1937 — Cairo
*Miss Rena L. Hogg, 1899 — Assiut
Miss Lois D. Kingan, 1926 — Benha
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss E. Roxy Martin, 1901 — Minia
Miss Dora B. Mason, 1918 — Assiut
Miss Ruth McCleery, 1931 — Luxor
Miss Jeannette McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919 — Cairo
Miss E. McKibben, R.N., 1924 — Tanta
Miss Mabel McMichael, 1937 — Cairo
Miss Sarah B. Meloy, 1923 — Cairo
Miss Helen J. Noordewier, 1921 — Luxor
Miss Marion A. Paden, 1902 — Tanta
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1938 — Cairo
Mrs. Rachel Tracy Seiver, 1925 — Fayoum
Miss Edna B. Sherriff, 1920 — Alexandria
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Cairo
Miss Marie F. Tait, 1925 — Zagazig
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Laura B. Walker, 1904 — Mansura
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ida B. Whiteside, 1918 — Luxor
Miss Esther W. Wilson, 1919 — Luxor
Miss Ruth A. Work, 1904 — Assiut
Miss Laura Wright, 1921 — Tanta
Miss Elizabeth Wilson, 1932 — Tanta

NOW IN THIS COUNTRY

Mrs. Ada A. Dunlap, 1926
533 W. Ninth St., Albany, Oregon
*Miss Minnehaha Finney, 1894
121 N. 7th St., Sterling, Kan.
Miss Alice Grimes, 1924 — Claysville, Pa.
Miss Alfretta M. Hammond, 1904
State Hospital, Warren, Pa.
Miss Lillian McClelland, 1923
1501 N. 3rd Ave., Tucson, Ariz.
Miss Carol E. McMillan, 1906 — Aledo, Ill.
Miss Venna R. Patterson, 1924
923 6th St., Nampa, Idaho
Miss Elizabeth S. White, 1924
2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth M. Williamson, 1924
31 West 3rd St., Greensburg, Pa.
Miss Margaret A. Work, 1924 — Fort Morgan, Colo.

THE SUDAN

Miss Isabel Blair, 1922 — Akobo Post, Malakal
Miss Mary E. Cole, 1919 — Khartum North
Miss Una Cole, 1918 — Khartum North
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1926 — Khartum North
Miss Aulora R. McIntyre, 1911 — Wad Medani
Miss Mary Jane McKnight, 1922 — Khartum
Miss E. Verna Pillow, 1930 — Omdurman
Miss Ellen P. Smith, 1938 — Khartum North

NOW IN THIS COUNTRY

Miss C. Blanche Soule, R.N., 1921
6817 Cresheim Rd., Mt. Airy, Philadelphia, Pa.
Miss Frances Turk, R.N., c/ Margaret Lowry
1009 Franklin Ave., Wilkinsburg, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1921 — Addis Ababa
Miss Marjorie Faught, R.N., 1933 — Addis Ababa
Miss Ruth Nichol, 1933 — Addis Ababa

* Retired from active service.

A LITTLE TIME APART

WORLD DAY OF PRAYER
February 24, 1939

The Soul's Awakening—Sant

SOLACE OF THE SOUL

Out of the darkness into light;
Out of the night into day;
Through all the fog and mists of time
Lifting up eyes to pray;
Up from earth's clods and miry clay
On to God's footways sure;
Seeing the folly and shame of sin,
Striving for all things pure.

Through devious ways and weary days
One comes to know the Lord,
Finding the peace He gives to hearts
Attuned in a sweet accord:
So through the tumult of the world
Only His voice is heard,
And in communion sweet one learns
Love for His Holy Word.

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

LOVE'S DEMANDS

When I survey the wondrous cross on which the prince of glory died, my richest gain I count but loss and pour contempt on all my pride. Forbid it, Lord, that I should boast, save in the death of Christ, my God. All the vain things that charm me most, I sacrifice them to His blood. See from His head, His hands, His feet, sorrow and love flow mingled down. Did ere such love and sorrow meet or thorns compose so rich a crown? Were the whole realm of nature mine, that were a present far too small. Love so amazing, so divine, demands my soul, my life, my all.

Isaac Watts.